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Poetry.

A PENITENTIAL USE OF THE LORD'S PRAYER.

No. IV.—THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.

O Blessed God ! as Angels stand
Forever waiting round Thy throne,
Their only law Thy just command,
Thy holy will their own :
As by obedience there above,
And sacrifice of all their powers,
Those sinless spirits prove their love,
So, Lord, may we prove ours !

Grant Thou the penitential soul
That it may wash its stains away,
By guiding life in one blest rule,—
To hear Thee, and obey.
We own our disobedient hearts
Which daily set Thy laws at naught ;
The best that every hour departs
From all Thy Bride hath taught

We fear the wall our crimes have built ;
We eat yet dread the fruits of sin ;
We wail the spotted robes which guilt
Hath draped our bosoms in :
We weep our constant disregard,
Of law : we feel ourselves too free,—
What can we do then, gracious Lord,
But crave obedient souls from Thee ?

We fly to Thee, whose Son hath stood,
Like us, in shadow of the grave ;
And plead to Thee, by CHRIST'S dear Blood,
To pardon and to save.
Teach us to robe our souls in faith ;
To pass our lives in holy deeds ;
And by that Food, to conquer death,
Whereon Thy people feeds.

Teach us to shun unholy strife ;
Ambition's lure, and envy's snare :
To lead, for love of Thee, a life
Of penitence and prayer.—
Teach us on those alone to call
To whom Thy Bride hath bade us pray ;
To love Thy Church ;—but more than all
Lord, teach us TO OBEY !

Hyde Park, 1846. ACOLYTIS.

INFLUENCE OF THE PRAYER BOOK.

From the 13th Report of the Bishop White Prayer Book Society.

Without entering into an exposition of the causes which may be thought to have increased, in our day, the natural restlessness of the mind, we cannot close our eyes to the fact that, from without and within the Church, there exists unusual excitement on questions appertaining to her character and claims. It may not prove, therefore, an inappropriate subject, to offer a few thoughts touching the manner in which the liberal circulation and serious study of the Prayer Book will tend to soothe this restlessness.

There are those, for example, who regard our Church as unfriendly to evangelical devotion ; promotive of the form more than of the spirit ; and intent on the appendages rather than on the essentials of the gospel. Such prepossessions not only forbid a consideration of her principles, but are productive of opposition, accompanied at times with an irritability of feeling liable to interfere with the properties of social intercourse. Now by the circulation of the Prayer Book, and by a diligent study of its contents, such as the Homilies* recommend with respect to Holy Scripture, viz., "that by reading thereof, we may be made the better livers, rather than the more contentious disputers," there will be perceived, by these our brethren, an emphatic refutation of their injurious opinion. The end of the decent forms and simple ceremonial of the Church will be discovered to be, the encouragement of spiritual affections. The Book of Common Prayer will teach them that the Church, instead of being the agent of formality, is the promoter of sober piety and of practical religion. The irritation of mind will be soothed by the correction of the error which produced it ; and there will follow, by God's grace, a mental condition wholly favorable to the Church, at least open to the influence of her reasonable claims.

There are those, again, who have been lead to entertain disparaging views of our Church, coupled with great exacerbation, under the impression that she exalts her Prayer Book, the production of uninspired men, to an equality with, or even above the infallible oracles of God. Who among us does not appreciate the sentiment which dictates a sacred jealousy for the honor of divine truth, though he sorrows for the prejudice which can direct such jealousy against the Church of Christ ? And who among us cannot perceive how certainly all irritation, and consequent opposition, must disappear before the circulation and study of the book which is supposed to be the rival of the Book of God. When, by a free access to, and searching examination of, the contents of the Book of Common Prayer, our Christian brethren recognize the unapproachable elevation to which our Church has raised the inspired Scriptures ; when they discover that the glory of the Liturgy consists in its being the perfect reflector of the truth as it is in Jesus ; and that it challenges the veneration of churchmen because it propounds the doctrines of revelation "in the clearest, plainest, most affecting and majestic manner,"† it cannot fail that their excited feelings will be soothed ; and that, in process of time, a portion of our attachment to the Prayer Book will be substituted.

There may be found another class, opposing the Church with no little irritability of mind, influenced by the idea of her tendency to doctrinal and practical errors, sanctioned by a show of antiquity, but in themselves superstitious, and unknown to the purer ages of the faith. A judicious distribution of our authoritative formulary, and an examination of its institution "with a meek, candid, and charitable frame of mind ; without prejudice or prepossessions,"‡ will demonstrate that the firmest antagonist of superstition ; the most inflexible discountenancer of all error in religion or viciousness in life ; the unceasing expounder of the Bible ; and the bulwark of the Reformation ; is the Protestant Episcopal Church. With the removal of misapprehension will be allayed the irritation of these our brethren, and the prospect will be opened, under the gentle influence of the Christian spirit, of a more candid consideration of our principles, mis-liked chiefly because misrepresented.

On another class of brethren in Christ, the soothing influence of the Prayer Book may be happily exerted. There are those who, from a strange misapprehension of our Church's origin and history, have been accustomed to date her rise from the beginning of the sixteenth century ; identifying her existence with the capricious wickedness of the unmanly monarch who, at that time, bare rule in England ; and affirming that she disregards antiquity and catholic authority. That the irritation produced by this combination of causes should lead to intense opposition is not surprising. And it does not appear how, in any degree, it can be removed, until the authoritative documents of our branch of the Church universal shall have been freely circulated, in which will be realized the sincerity of the declaration contained in the preface to the Church of England Prayer Book, that "innovations and new-fangleness—(as much as may be with true setting forth of Christ's religion,) is always to be eschewed." There will not remain in the minds of these our brethren, the least foundation for the supposition, that our Church is unmindful of what Bishop White§ styles "the seraphic devotions of the purer times," when a comparison of our liturgical and ecclesiastisal offices, with the monuments of catholic antiquity shall have been instituted, allowing to the Prayer Book "such just and favorable construction, as in common equity ought to be allowed to all human writings."‖

That in almost every case which has been remarked on, there may exist other influences against our communion, cannot be doubted, for "we know it impossible in such variety of apprehensions, humors and interests, as are in the world, to please all ;"¶ nevertheless, we are sanguine in the anticipation that when the truthful, and hence soothing, influence of the Prayer Book shall have wrought its effect, and irritability shall no longer attend the contemplation of the Church's peculiarities, there will remain that calm and fraternal disposition of mind which is the first step towards unity. And surely whatever opposition may be displayed against efforts after Christian union prompted by zeal without knowledge, there is no serious disciple of Christ but yearns for the fulfilment of his Master's prayer, "that they all may be one."** There is no true churchman but sympathises with the spirit of these quaint yet heart-penetrating words of the Homily :††

"St. Paul could not abide to hear among the Corinthians these words of discord or dissension, *I hold of Paul, I of Cephas, and I of Apollo* : what would he then say if he heard these words of contention which be now almost in every man's mouth ? He is a Pharisee, he is a gospeller ; he is of the new sort : he is of the old faith ; he is a new broached brother, he is a good catholic father ; he is a papist, he is an heretic. O how the church is divided ! O how the cities be cut and mangled ! O how the coat of Christ, that was without seam, is all to rent and torn ! O body mystical of Christ, where is that holy and happy unity, out of the which whosoever is, he is not in Christ ? If one member be pulled from another, where is the body ? If the body be drawn from the head, where is the life of the body ? We cannot be joined to Christ our head, except we be glued with concord and charity one to another."

* P. 126. Am. Ed.

† Preface to the Prayer Book. ‡ Ibid.
§ Con. Ser. 1786, p. 24.
‖ Preface to the Prayer Book.
¶ Preface to Church of England Prayer Book.
** St. John, xvii. 21. †† pp. 124, 5, Am. Ed.

From the True Catholic.

PURITANISM AND PANTHEISM.

Puritanism, denying natural religion, prepared men to confound it and the Gospel : overclouding the doctrine of infused grace, made men ready to rely upon themselves alone ; trying to eradicate all poetical and lofty ranges of thought and impulse, made men give those ranges a low and debased line ; and denying her just rights and true prerogatives to the world of nature, drew men on to give her an undue predominance ; and losing sight of that eternal form of glorious beauty and heavenly grace, of which the world of nature is the outward exponent, to fancy that in and by it all longings, all desires were satisfied. And thus the harsh, debased, ungraceful character brought out by the practical system of the Puritans, was exchanged for the milder, more graceful, and so far as it went, beautiful one, which Unitarianism produced. A character not beyond that of a virtuous heathen, with a range of poetical views and feelings not above the Grecian, and resting mainly, if not only, in external nature for the satisfaction of those feelings, and the expression of those views. Distorted Christianity, thus easily and readily passed into practical heathenism. Ill developed character on the one hand, made men readily contented with ill developed character on the other. The true and perfect Christian type had never been presented : and the Puritan caricature of it, for it deserves no better name, had made men ready to receive gladly the highest type of natural religion. And this we believe is a *rationale* of the practical issuing of Puritanism in Unitarianism ; while in one instance suggestive of many more, we have seen how doctrine was connected with it ; doctrine already by great perversion put in a shape to be readily rejected.

But this was a state of things which was as little able to continue and abide, as that, the place of which it took. Puritanism was a hungry system in one way, and Unitarianism in another. The one in the respects named above utterly starved, the other only afforded, to use a homely phrase, a half-meal. Natural religion, self-dependance, a low range, and mere visible nature, never did and never can satisfy men long. Even before the era of the Incarnation, men had been longing for something more and better. And however much, as a relief from the cramp of Puritanism, Unitarianism was at first welcomed, its emptiness and insufficiency were soon discovered, and then men began to look about for something better. Beside doctrinally it was merely negative ; and by a blessed law, the human heart will not, in spite of itself, live on mere negatives ; it must also have something positive. Unitarianism gave to Puritanism the same sort of treatment which ultra-Protestantism gave to Popery. The latter denying every thing which Rome held, as if parts of anti-Christ ; and the former denying every thing which Puritanism set forth, as if parts of Calvinism. These facts, then, must lead us to anticipate another revulsion. The revulsion came, and indeed is now in progress. It is the great moral phenomenon of Massachusetts at this day. That on which the eyes of the Church should be fastsned with the most intense interest, and earnest watchfulness. That which embodies and presents in living form the great infidel movement of our day : and to meet and counteract which is our prime duty : a duty which unfulfilled will turn into a curse upon us, and bring, like all unfulfilled duties, wo and punishment. Whether or not the Church is awake to this duty, and zealously discharging it, time alone can show. If she be not, we can have small hope for the future.

But what was the line that the revulsion took ? Precisely the one which, from the course of events already narrated, we should have anticipated. The low range and the external world, and the highest type of natural religion, how could these ever meet and satisfy the deep interior longings of men's souls ? It was utterly impossible. For a time, as we have said, men felt relieved in them from the intolerable distortions of Puritanism. But the mere pause of relief was not, and could not be enough. There are longings, wishes, thoughts, impulses, needs, that must be met in some way : that soar above the earth, and above earthly things : there are interior struggles : there is a deep poetical vein in the human soul : there are aspirations after the heroic and the truly glorious. And these burst away from the Unitarian scheme, as the caged bird, or the startled lion burst their bars and bonds, if so be they can. There is, say what we will, there is a deep sense, that there must be in every soul, before life's work can really be wrought out, something more than *I myself*, and yet something which in the most real and interior way is still *my own*. And that someting must be above humanity : not merely external to one's own self, but also external to, and beyond one's own race. In a word, a divine element, a deific presence given, or reached, but in either case had, in one way or another. The problem, was for the Unitarian to find this. But this problem he was in no situation to solve.

Taught by Puritan obscuring of the doctrine of an indwelling SAVIOUR, by Puritan overclouding of the Incarnation and the Pentecostal gift, to depend upon himself ; and knowing, as he could know, nothing, of Christ's Presence in the Spirit sacramentally imparted ; knowing nothing of the very fundamental truth of Christian Ethics ; when he tried to rise out of his self-dependence, to the loftier position, and the true dignity of dependence on another, and to own the need of a Divine Presence in his soul, beyond and above his natural powers, what could he arrive at, whither indeed could he turn ? His course, unless rescued by the Catholic Church and faith, lay directly and inevitably to Pantheism. God in me, because he knew not how in me, became easily, God myself. That is, ignorant of the Incarnation and of all its bearings, ignorant of the Ascension and the subsequent Pentecostal gift, ignorant of the Catholic doctrine of Christ's indwelling, which was the very single thing after which all his soul was yearning, he fell rapidly into the belief, and expressed it in words : "So far as I am good, so far I am God." And this was the Pantheistic caricature which he adopted of the Catholic verity for which he was really seeking ; but which Puritanism issuing in Unitarianism, had utterly disqualified him for finding.

This same formula too it was easy to transfer to nature, of which also he took higher and more spiritual views than in his revulsion from Puritanism. He did not know, for he had not learned, what neither Puritanism nor Unitarianism had, the doctrine of the sacred symbolism of the universe ; a Divine truth embodied in all the services, and architecture of the Catholic Church. The *manifestation*, was to him, with his way of looking at it, and with his stretched views of the prerogatives and office of the natural world, the *reality*. And nature became not a manifestation of God and His holy truth, but a *mode* of God ; the doctrine of Spinoza.

Along with these things, went, and is going, hand in hand, another curious line of thought and action, of which together with the two points, just dwelt upon, the third Book of Margaret, gives us a very striking view. It may seem at first sight to have no very particular connexion with these two Pantheistic views of man and nature, but it will be found to be connected with them very intimately.

It was one of the peculiarities of Puritanism,—akin to that one which in its zeal for forensic justification, forgot, or at the least made light of, the Pentecostal gift,—that it took little account of the Incarnation and what are called in theological language, the other mysteries of the life of Jesus Christ. Thus, if one may use the term, and not be misunderstood, Puritanism little realized the historical Christ ; and beside never commemorating, as the Church has always done, His mysteries, prepared men to deny in Unitarianism the very incarnation, and to regard the Incarnate Son, in whom the Godhead is wedded forever to the humanity, as no more than the highest conceivable type of natural religion. Now the Pantheistic movement takes a no less heretical, but at the same time an infinitely more dangerous, because less obviously anti-christian—view of our Lord. It need not, though it may, as Unitarianism did, deny the early chapters of St. Matthew and St. Luke to be parts of the Gospels ; but it does deny the historic Christ ; while it does also make our Lord the highest ideal of humanity. Not of humanity either developed in and by itself alone, after the Unitarian view, but of humanity as part and parcel of Deity. The line of similarity is very striking. Puritanism obscured the doctrine of the Incarnation, and hence of an historical Christ, and would have no commemorations of all those points in His life which it could not understand, and to which, therefore, it gave little heed. Unitarianism owned an historical Christ—after some sort, and with many mutilations of the Gospel history,—and declared him to be the highest type of mere man. Pantheism again denies an historical Christ, and sets up in the place of Him an ideal one ; the perfect ideal of humanity : God indeed and man, but no otherwise, save in perfection of development, than every other man born into the world. Thus Puritanism obscuring and overclouding the Catholic faith, neither had, nor could have, the commemorations of our Lord which the Church has ever had. Unitarianism utterly denying that faith, felt and could feel no want of them. But Pantheism caricaturing it, and parodying it, may be reasonably expected to caricature and parody also those commemorations. Accordingly we find our author in her third Book, wherein she lays down the model of her Pantheistic Church, doing this very thing. She speaks of days commemorating attributes and principles of the ideal Christ : and she cannot understand the Church commemorations of the true historic Christ. Because as Pantheism idealises our Lord, it does not see how the mysteries of His life, involve attributes and principles, and enshrine those perfect patterns presented by God incarnate, for the devout commemoration and humble imitation of men, who through the indwelling of the Lord, share that wonderous gift, sealed in the Incarnation, purchased on the cross, and sent down in fulness and in power upon the day of Pentecost. And this whole line of progress, and view of the changes and connexions of these three systems in this matter, is the more valuable, because it very strongly intimates to us, how we are to expect in Pantheism, not so much denial or rejection, as subtle, taking, and yet most blasphemous imitations and caricatures of the faith and system of the Church.

There are many things more that might be said of this Book, and which we had intended to say. But we feel that we have trespassed already on our reader's patience, and we forbear. Only we must add, that could one smile at such wretched ignorance, one surely could not refrain from doing so, at finding the author's highest notion of Church Unity, to consist in making "a Presbyterian Doctor in Divinity, a Jew, and a Mahommedan, *set* (*sic*) in the same pew," and partake "of the Sacrament together ;" and "a Roman Cardinal and Greek Patriarch" sleep "in the same bed !" This is Pantheised Puritanism with a vengeance. We must also state, that the author commits a great error in saying that Dr. Freeman received Episcoprl Ordination. He never did, and being a heretic, could not have done so. The only ordination Dr. Freeman ever received, was from one Colonel May. We mention this the rather, because we have noted a fancy in several quarters of late, to claim holy orders, for Dr. Freeman ; a claim, than which nothing can have less foundation.

We have thus attempted rapidly to sketch one line of religious movement in Massachusetts. To us it seems pregnant with instruction. The more so, because in its main features, it agrees with the movement of things in all those communities, who in the sixteenth century gave up the Apostolical succession. And who, giving that up, have also lost that sacred Name which committed by the Lord to that succession, and expanded into the Apostolic Symbol and the Creed of Nice, is the holy faith which must be kept.

But especially is the view, important to us in the American Church, because it sets before us, what is every day becoming more and more plainly our line of work and duty ; particularly to such portions of our Church as are in the position of the Church in Massachusetts. Although sooner or later,—things are verging thither now, neither slowly nor noiselessly,—we shall all have to meet throughout the land, the same contest, for which she is now called in trumpet tones to don her armor. That contest is with Pantheism. We can save from it if we will. The Church in Massachusetts can save from it if she will. But if she does not so present all her divine stores, as to show that she can satisfy the needs of longing souls, she will fail in her work, to her everlasting shame. And they whom she fails to gather in ; those Romanism and Pantheism will divide. The Church in Massachusetts, in this great thickening contest is in the van-guard. God grant her grace so to grapple with the needs of those about her, as that when their time arrives, our other dioceses as one by one they come up to the spreading strife, may point to her as an example, and be glad to follow in her steps. God give her grace to shew what she really is : not a phase of Puritanism with a spice of Church etiquette ; but a true, living, branch, of the Universal Church ; with all the high prerogatives, the gracious gifts, the Divine schemes of training, worship, life, which are the glorious dowry of the Lamb's own Bride, and Body Mystical on earth.

THE ANCIENT LITURGIES.

If our blessed Saviour, when he commissioned his Apostles to found his Church upon earth, had instructed them, when they preached the Gospel throughout the world, forming churches and appointing ministers to conduct the worship of their converts, to prescribe to them a form for celebrating the sacraments, it must have been held the bounden duty of all national Churches, however widely dispersed over the habitable globe, to retain and observe this Apostolical form without any change whatever. And if such universal form does not seem to have been prescribed, then any forms, which come recommended to us by their nearest approach to the Apostolic age, should be received and followed, as most likely to be according to the forms used by the various Apostles and their successors, and to contain the doctrine which they taught. It would, therefore, be our duty to adopt such, instead of the compositions of uninspired men of a later age. The nearer to the fountain, the stream must be supposed to be more pure and free from corruption, than where it has flowed on to a greater distance from its source, and for a longer time.

Many ancient Liturgies now used, or formerly used, as well in the Eastern as the Western Church, have been collected and published by learned men ; and although it has sometimes been thought that one, which has been called the Clementine Liturgy, "is the standard and test by which all are to be tried,"* yet from the considerable variety which occurs in the order of the service and in the expression, there seems much more difficulty in supporting this view. The sounder opinion seems to be that of the learned Mr. Palmer,† formed on an accurate and anxious comparison of all the numerous and wide spread Liturgies which have come down to us, that all of these may be referred to one or other of four ancient Liturgies, as the model after which the others have been constructed, and that these four differ so materially as compositions, that neither can with any reason be supposed to be taken from the other, but at the same time they all so far agree in the matter they contain, and the doctrine they enunciate, that they bear the incontestible marks of proceeding from the Disciples of one common Teacher, and acting under the guidance of one and the same Spirit. These four primary Liturgies are respectively called the Liturgy of St. James, used in the Churches of Jerusalem and Antioch ; the Liturgy of St. Mark, in the Church of Alexandria ; the Liturgy of St. John for the Churches of Ephesus, and Gaul, and Spain ; and the Liturgy of St. Peter for the Churches of Rome and Africa. All other Liturgies, as has been said, agree with one or other of these independent ones. This is exactly what might have been expected from the history of Christianity. Churches were first planted in the principal cities of the Roman empire, and as the converts increased, other churches were formod in the smaller cities around, and in the villages ; they were made dependent on the chief city, and naturally adopted the forms, or varied little from the forms, used in the Church of that city. It was the policy of the Church—a natural one—to follow the civil division of the Roman empire : what was a province became a Patriarchate in the Church, and a smaller division was under the jurisdsdiciion of a Bishop. Such was Antioch, such was Constantinople, such was Rome, and several others. They were independent of each other however ; and while there was uniformity of doctrine, there was only a similarity in their ritual, with a difference in the order and arrangement of the different parts of the Liturgies ; still there was enough to show the independence of each other of those four already noticed, and that all the others were varieties of one or other of them.

It appears from Mr. Palmer's valuable work that all the ancient Liturgies which now exist, or can be proved ever to have existed, resemble one another in the following particulars :

1. All of them direct, that previous to Communion, those who intend to communicate shall exchange "the kiss of peace."

2. In all of them the more particularly solemn part of the service commences with words exactly answering to those in the English and Scottish office, "Lift up your hearts," &c., as far as "Holy Father, Almighty, everlasting God."

3. All contain the Hymn, "Therefore with angels and archangels," &c., with very trifling varieties of expression.

4. A commemoration of our Lord's words and actions in the institution of the Eucharist, which is nearly the same in every Liturgy, but which is very remarkable, is not taken from any of the four Scripture accounts.

5. A sacrificial oblation of the Eucharistic bread and wine.

6. A prayer of consecration, with some variety of expression, that God will send down upon these gifts his Holy Spirit that he may "make the bread and wine the Body and Blood of Christ."

7. Also, they all contain a prayer answering in substance to the prayer for the whole state of Christ's Church militant.

8. And likewise a prayer for the Faithful Departed this life in God's faith and fear, concluding with a prayer for communion with them.

9. The Lord's Prayer.

10. Directions to the priest for breaking the consecrated bread.

11. The Communion.

That these particulars are found in all ancient Liturgies throughout the world, in Churches however separated and distinct, and that these are all referable to four independent sources, is a very remarkable fact, and can be accounted for only in this manner—that in every Church "a form of sound words"—that is, a Liturgy—was appointed by the founder for the use of his converts ; that this adopted the model followed in the principal city, with such a variety from that used in a distant Church in another Patriarchate, as might be expected to distinguish it from what was unconnected with it and remote from it, but still with such features of resemblance as to show that all were expositions of, and grounded on, the same "faith once delivered to the saints." In the instructions given by St. Paul to Timothy, when he set him over the Church of Ephesus, he exorted him to see "that, first of all, snpplications, prayers, intercessions, and giving of thanks, be made for all men." He was to take care that such were to be made in every church and congregation under his jurisdiction and inspection. And how could he do this, but by providing by his authority as their Bishop, that there should be set forms of prayer to be used in the churches ? Accordingly, we know that this was especially the case in the form and the prayers, used at the celebration of the two sacraments. I do not mean to say, however, that such were written out, or put into the hands of the worshippers. On the contrary, I believe, though forms of prayer and of administering the sacraments were given to their converts by the founders of churches, whether apostles or apostolic men, they were committed to memory by the Priests, being thought too holy and venerable to be familiarised, as it were, by being committed to writing. It is impossible to suppose that, wherever a church was planted, there was no form of celebrating this solemn part of the service, which occurred every Lord's day, prepared for the Church. It is undoubted that it was so, although not written.

It was thus, indeed, that Christianity was taught by the Apostles, before a single book of the New Testament was written. The doctrines in those early days were not found in creeds, nor derived from Scripture, which did not then exist, as we now have it, but were taupht as an apostalic legacy, preserved and dispensed by the Church. One of the fathers* says—"We derive the doctrine of our salvation through none but those who have transmitted to us the Gospel, first preaching it, then, through God's mercy, delivering it to us in the Scriptures as a basis and pillar of our faith." This mode of teaching the Gospel, however, or preaching, as it is called, is uot to supersede Scripture when the doctrine is committed to writing, but it is to be in conjunction with Scripture, for we must ever distinguish what supplants or perverts the Scripture record from that which explains, illustrates, or corroborates it. Such, also, we must suppose was the origin of the various Liturgies, composed but not written, committed to memory and taught by the ehief minister to his assistants, so that their origin dates back far beyond their first being written out ; and, it cannot be doubted, they were framed for the use of the Church as soon as it was gathered from the Jewish or Gentile converts, and first became Christian.

I have mentioned eleven different particulars in which, in the Eucharistic Office, all ancient Liturgies agree ; and the following sketch exhibits the order in which they appear in each of the four primary and independent Liturgies respectively, tending most powerfully to confirm our belief in their authenticity, and as proceeding from the disciples of the same Master, that Master being a divine Teacher ; and, of course, that they are a warrant and sanction for the doctrine which they shew forth.

ST. JAMES'S LITURGY.

ORIENTAL.

1. The Kiss of Peace.
2. Lift up your hearts, &c.
3. Therefore with Angels, &c.
4. Commemoration of our Lord's words in the Institution.
5. The Oblation.
6. Consecration Prayer, that is, the Invocation.
7. Prayers for the Church on Earth.
8. Prayers for the Faithful departed.
9. The Lord's Prayer.
10. Breaking of Bread.
11. The Communion.

ST. MARK'S LITURGY.

EGYPTIAN AND ETHIOPIAN.

1. Kiss of Peace.
2. Lift up your hearts, &c.
7. Prayers for the Church on Earth.
8. Prayers for the Faithful departed.
3. Therefore with Angels, &c.
4. Commemoration of our Lord's words in the Institution.
5. The Oblation.
6. Consecration Prayer, that is, the Invocation.
10. Breaking of Bread.
9. The Lord's Prayer.
11. The Communion.

ST. JOHN'S LITURGY.

GALLICAM, EPHESIAN, AND MOZARABIC.

7. Prayers for the Church on Earth.
8. Prayers for the Faithful departed.
1. The Kiss of Peace.
2. Lift up your hearts, &c.
3. Therefore with Angels, &c.
4. Commemoration of our Lord's words in the Institution.
5. The Oblation.
6. Consecration Prayer, that is, the Invocation.
10. Breaking of Bread.
9. The Lord's Prayer.
11. The Communion.

ST. PETER'S LITURGY.

ROMAN, MILANESE, AND AFRICAN.

2. Lift up your hearts, &c.
3. Therefore with Angels, &c.
7. Prayers for the Church on Earth.
6. Consecration Prayer, but without any express Invocation.
4. Commemoration of our Lord's words in the Institution.
5. The Oblation.
8. Prayers for the Faithful departed.
10. Breaking of Bread.
9. The Lord's Prayer.
1, The Kiss of Peace.
11. The Communion.

From this tabular view of these four forms of Liturgy, it appears, as I have already said, that they resemble each other too much not to indicate a common origin, and too little to have been copied from each other.

In the modern English Liturgies the parts are thus arranged, and I set them down here now, and with the same references as used for the ancient, to admit of easy comparison.

FIRST BOOK OF EDWARD VI.

2. Lift up your hearts, &c.
3. Therefore with Angels, &c.
7. Prayers for the Church on Earth.
8. Prayers for the Faithful departed.
6. Consecration Prayer—that is, the Invocation.
4. Commemoration of our Lord's words in the Institution.
5. The Oblation.
9. The Lord's Prayer
11. The Communion.

THE PRESENT ENGLISH OFFICE.

5. The Oblation.
7. Prayers for the Church on Earth.
2. Lift up your hearts, &c.
3. Therefore with Angels, &c.
6. Consecration prayer, but without any express Invocation.
4. Commemoration of our Lord's words in the Institution, during which
10. Breaking of Bread.
11. The Communion.
9. The Lord's Prayer.

The Scottish Communion Office is arranged, as will be apparent, in strict conformity with the ancient Liturgy of St. James, omitting only the primitive practice of the kiss of peace ; and to complete the enumeration and comparison of Liturgies, I subjoin the Office as used by the Protestant Episcopal Church of America, whose first Bishop was consecrated in 1784, at Aberdeen, by our Bishops. That Church adopted the English office in all respects except in the Prayer of Consecration, where, with a slight variation, they copied our Formulary.

SCOTTISH COMMUNION OFFICE.

2. Lift up your hearts, &c.
3. Therefore with Angels, &c.
4. Commemoration of our Lord's words in the Institution, during which
10. Breaking of Bread.
5. The Oblation.
6. The Consecration Prayer—that is, the Invocation.
7. Prayers for the Church on Earth.
8. Commemoration of the Faithful departed.
9. The Lord's Prayer.
11. The Communion.

AMERICAN COMMUNION OFFICE.

7. Prayers for the Church on Earth.
2. Lift np your hearts, &c.
3. Therefore with Angels, &c.
4. Commemoration of our Lord's words in the Institution, during whieh
10. Breaking of Bread.
5. The oblation.
6. Consecration Prayer—that is, the Invocation.
11. The Communion.
9. The Lord's Prayer.

The correctness of the observation made above, cannot now fail to be apparent, that the Scottish Communion Office very closely resembles the ancient Liturgy of St. James, in the order of the various parts of the Office, as, indeed, it is historically true that it was revised to bring it to a nearer accordance with that model, as the best guide which could be had in order to administer this sacred rite, according to the pattern of the primitive Church ; and further, if the prayers in it are identical with, or greatly resemble, and contain nothing contrary to those in that ancient Liturgy, and of course to the doctrine there set forth, then we can truly assert that, in this respect, our Church has followed the injunctions of the venerable Reformers of the Church of England. "But before all things, this we must be sure of especially, that this Supper be in such wise done and ministered, as our Lord and Saviour did and commanded to be done ; as his Apostles used it ; and the good Fathers in the primitive Church frequented it."*

* Bretl on Liturgies, p. 150. † Orig. Liturg. v. 1, p. 15.

* Irenæus iii. 1.

* Homily concerning the Sacrament. Part I.

The enemies of the Church are encouraged to proceed in their attacks by the timidity of her friends ; as Lysander, at the siege of Corinth, bade his men be of good courage, when he saw a hare run along upon the walls.—*Bishop Horne.*

Communications.

For the Churchman.

BISHOP WHITE AND THE SEMINARY.

Dear Sir,—On reading the resolutions and remarks of Bishop De Lancey in reference to the expediency of dissolving the General Seminary, I could not but be struck with the singular wisdom and foresight of the venerable Bishop White relatively to the same matter. It is well known that when the project of a General Seminary was under discussion in the Convention, he stood almost alone in his opposition to it; and he thought the matter of so much importance as to record at length his reasons for his objections thereto. I have thought it would perhaps be well at the present time to give place in your columns to a few extracts from his written opinions on the subject.

He says, page 237 of his Memoirs:—

"It was the misfortune of the author, when the scheme of a Theological Seminary was devised in the Convention of 1817, to differ from the majority of both Houses as to the expediency of the measure; and he was supported by the Convention of the Diocese of Pennsylvania, in proposing to the General Convention a scheme, which would have left to local Seminaries, the whole concern of Theological Education. From the time that the contrary sentiment was adopted, he has done what laid in his power for the carrying of the general wish into effect. It is probable that time will decide between the two schemes, on the question of preference; but as it is a subject of increasing importance, and of increasing frequency of discussion, he will state his reasons, for the preference given by him to the plan which he unsuccessfully proposed.

"1st. It has been all along his opinion, and there will be more and more ground for it, in proportion as our ecclesiastical organization shall be operative over the American territory, that the authority, and the deliberations of the General Convention should be limited to matters essential to the keeping of us together, as one body, and requiring agreement with a view to that end. All enlargement of the jurisdiction endangers controversy, and of course division. In control over a Theological Seminary, contemplated by the Church at large, as the nursery for her ministry, there is much room for difference of opinion and for local jealousies. The complexion of the theology taught, in reference to subjects on which there may be a considerable diversity of opinion among ourselves; the choice of professors with accommodation to such difference; the sufficiency of the Professors in their respective branches; and other points which might be mentioned, may be sources of animosity pervading our communion. Even the branch of it, from which a vacant professorship should be filled, may sometimes occasion embarrassment. In the civil concerns of our country, the President of the United States, and the Governor of every State, has to consider not merely who is the most proper man to fill a vacant office, but also what district is to be gratified at the time. To suppose that the same circumstance would have no bearing on our religious policy, is more than is warranted by our knowledge of human nature."

Again, page 239:—

"At the time of instituting our General Seminary there were avowed the designs of two local Seminaries; and how many more of them may become instituted, we know not. It is to be expected that they will principally engross the pecuniary aids of the districts in which they are respectively seated. Considering consequent rivalship, and perhaps hostility, is it reasonable that such districts should have an equal share of control over the General Seminary, with other districts by which it will be supported? Certainly it is not, independently on the inequality of our representation. How great, then, will be the disparity from the two causes in combination!"

Again, page 241:—

"It has been supposed an advantage in a single Seminary, that the pupils will be sent out with similar views on points concerning which some shades of difference are found among Episcopalians. This is problematical; and on the contrary it may easily happen, hat diversity shall be gendered by shades of difference among the professors. If, for the avoiding of this, there should be a strict and jealous scrutiny into the faith of those proposed for professorships, there will be an outcry against the favorers of the dominant opinion; and it will be well if there be not some color of the charge of persecution."

And page 243:—

"The opposition to the scheme was principally from the gentlemen of Virginia, and it was thought extraordinary that having heretofore avoided the taking of any interest in the General Seminary, they should now manifest so much zeal on the question of its final location. They avowed their motive, which was, the apprehension of an undue ascendency of the Diocese of New York." . . . .

"The adopted plan had the entire consent of the writer of these remarks; not without forebodings of there being a door opened to litigation and to disunion. . . . The record of his former objections, if it should hereafter happen to be known, may have the good effect of being a warning against the apprehended danger."

I am truly, &c.

July 6, 1846. O. H. J.

For the Churchman.

Mr. Editor,—In the Collect for the Feast of St. James the Apostle, the Church teaches us to pray "that we, forsaking all worldly and carnal affections, may be ever ready to follow" the "holy commandments" of our "merciful God." And surely we of this diocese, if we would be humble means of drawing down upon it, for its Saviour's sake, the blessing of that gracious Father, cannot, in more fitting words, offer in its behalf the holy day prayers to which the Convention has called us. In their connexion with the preceding part of the Collect, the above words seem particularly to refer to those affections which grow out of earthly relationships, pursuits, and profits. The petition, however, is equally applicable to, and should equally embrace, all that is fairly included in those pomps and vanities of this wicked world, and those sinful lusts of the flesh, which we renounced in baptism; all those dispositions, passions, and tempers, which are inconsistent with the heavenly character of our profession; and whatever affections of a worldly spirit interfere with loving God with all our heart, all our mind, all our soul, and all our strength, and our neighbours as ourselves. To forsake all these, and "be evermore *ready*"—prepared, willing, anxious, striving—to follow God's holy commandments, wheresoever they lead, in piety, virtue, purity, and charity, in avoiding evil, and diligently and devoutly doing good, in the true faith of the gospel,—is to provide for our best interests and truest happiness, and to seek, as God would have them sought, and therefore with the only well grounded hope of His blessing, the Church's deliverance from evil, and enjoyment of all good. FAITH.

For the Churchman.

NEW CHURCHES.

Rev. and Very Dear Brother,—I closed a former communication, of the 22d of June, by saying, "let prayer be offered, both by minister and people, towards the 'Holy Place.'" All Christians, I suppose, desire to worship God, "in truth," as well as "in spirit." There is *a truth* concerning worship, as well as concerning other matters. If it be understood, and obeyed, I suppose that unspeakable benefits will result. If it be overlooked, disputed, and not followed, corresponding evil and loss must ensue.

Nothing struck me so painfully, while recently visiting some of the new Churches in New York, as the apparent want of acquaintance, which I thought I saw, with what may be called the true Scriptural, spiritual sublimity, of public worship. The only pure exception, which came under my notice, was "the Church of the Holy Communion." That I may be understood, allow me to explain, in a few words, what I mean by the sublimity of public worship, viz., that property of it, by which our imagination is elevated by means of, and beyond surrounding objects. In the worship of Almighty God, through Jesus Christ our Lord, our minds and hearts must needs ascend to the divine presence. There we are taught in the "Holy Place, not made with hands," whither Jesus Christ "has for us entered," and "ever liveth" to conduct the services of the whole Church, "in heaven and in earth," as "the Great High Priest over the House of God;" the worship of God never ceaseth. In this worship the Churches on earth unite: all the prayers, and praises, and eucharistic offerings, of which, are accepted of the Father, only as they come up to him, through the merits and mediation of Jesus Christ, his well-beloved Son.

In the worship of God, that which is most desirable is to fix the imagination of the worshipper, through faith, upon God the Father, and upon God the Son, who is "Immanuel:" "God manifested in the flesh," the "only Mediator:" and to have "our fellowship with the Father, and with his Son Jesus Christ," "through the Spirit." Whatever tends to assist us in thus worshipping, ought not to be overlooked.

Now we find that under the Old Testament dispensation, this idea of divine worship was distinctly brought out in the institutions of Moses. There were "the ordinances of divine service," in that "worldly sanctuary:" the tabernacle, its altars of burnt offerings, and of incense; its candlestick, and table, and shew bread, and vail, and holy place, and holy of holies, and the ark of the covenant, and over it the cherumbim of glory, shadowing the mercy seat; all of which St. Paul tells us was "a figure for the time then present;" which figure is fulfilled in Christ's "being come a High Priest of good things to come, by a greater and more perfect tabernacle, (viz., the Christian Church,) not made with hands, (that is to say, not of this building,) neither by the blood of goats and calves, but by his own blood, hath entered in once into the holy place, having obtained eternal redemption for us."

The "tabernacle" was a place of worship constructed and fitted up by divine direction, in which God's ancient people were used to wait upon him. It was typical, and the anti-type is found in the worship of the New Testament Church. The early Christians so understood the matter. Hence their Churches were always built with separate parts, for separate uses. In each of them there was a chancel, called αγιον, ιερατειον, Sacrarium, the holy place or sanctuary: also θυσιαστηριον, the altar-part. It was separated from the rest of the Church by railing, or *cancelli;* and inaccessible to any but the clergy. The "altar" or communion table stood in the middle of the Chancel, and was always covered with a clean white cloth of fine linen.

The primitive Churches were adorned sometimes very richly, not with pictures, but with suitable tablets and portions of Scripture. The Council of Eliberis, A. D. 305, passed a canon prohibiting pictures in Churches. When they were used, they were always paintings of Scripture subjects, and never designed for worship.

There may be an important question started, considering all the information which has been elicited by past experience, whether there should be any pictures allowed in the Churches? Many well disposed persons think them dangerous. If they are used, however, and in this country the Churches are perfectly free to use them or not, they should be confined to Scripture subjects, and adapted to the great end of public worship.

In Trinity Church, for example. If the chancel railing had been brought forward near to the front line of the recess, leaving space on the three sides for seats for the clergy, the "altar or communion table" had been placed in the middle of the chancel; the Bishop's chair in the centre, somewhat elevated, directly behind it, with suitable tablets and inscriptions of Scripture passages over the seats; the large window (if painted) presenting a picture of our Lord's baptism, or any other appropriate subject: and its full light made to fall upon the "altar;" it would seem to me to have been in better keeping, both with the name of the sacred structure, and with the great purpose for which it has been consecrated.

It should never be lost sight of, either in the building or furnishing of Churches, that they are designed to be PLACES OF WORSHIP. I would not intimate that preaching is not an appropriate part of the services of the Lord's day, in the Lord's house. A most important fact, calling for far more of deep consideration, prayer, and labor, on the part of the clergy; and of more devout and serious attention on the part of God's people, than it has been accustomed to receive of late. Yet prayer and praise, and the offering of "Eucharistic sacrifice," or what we are led to understand by the term WORSHIP, is the great, leading, peculiar, divinely designated use of Church buildings. "My house shall be called the House of Prayer."

This being admitted, it would seem to follow that CHURCHES should be so ordered, as to be accommodated to this end; and to assist, not to disturb the spirit of devotion. When a Christian enters a place of worship, every object on which his eye may rest, should lead his thoughts upwards, to that "glorious sanctuary," of which the "House of God" on earth is designed to be, and understood to be, "the gate." The CHANCEL should represent to him "the holy place not made with hands," where Jesus Christ, "our Lord," and "God our Saviour," "ever liveth" in his glorified humanity; and ever pleadeth his own "most precious death," as the "Great High Priest" over the (whole) house of God," for our redemption. The "altar" here should represent to the eye the "mercy seat" above. The officiating minister, clothed in sacerdotal white, to signify, not HIS purity, but the immaculate holiness of "the Son of Man;" should be seen and heard, not for his own sake, but as representing and ministerially personating him, with whom sinners of mankind have to do, in the matter of their salvation. The prayers which are offered, should be listened and assented to, and actually appropriated, by each worshipper, as forming a part of that "cloud of incense," which perpetually rises before the throne of God from the "censer" of the only prevailing PRIEST in the Universe. And when that holiest and most affecting service is performed, in which the immolation of the "Lamb of God, which taketh away the sins of the world" is "set forth," and "commemorated;" both ministers and people should lie prostrate in person and in spirit, in their bodies and in their souls before the awful majesty of Him whose infinite JUSTICE could not be satisfied, and whose infinite HOLINESS could not be vindicated, except by an infinite "atonement."

This is what I understand by the worship of the Christian Church. And when it is rendered in faith, it is "acceptable to God, by Jesus Christ." Your readers will now understand what I meant, in my former communication, when speaking of the reading desk, in new Trinity, I called it "a miserable innovation." An innovation it unquestionably is—that it is a miserable, or deeply to be lamented innovation, will appear, I think, from the consideration, that it never could have been introduced into our Churches, if the true idea of worship had not been lost. Think, for a moment, in connection with what has been said, of prayer being addressed by the servant of Jesus Christ towards the congregation, when the leading object should be to direct the thoughts of all present to the same place, signified by the "Sacrarium" and its furniture. It may be new to some of your readers, although it ought not to be, that the first hint of a "reading pue," in the history of the Church of England, occurs in the visitation articles of Bishop Parkhurst, of the Diocese of Norwich, A. D. 1569.

Prayer is an offering made to God, through the merits and mediation of Jesus Christ our Lord. As such, I suppose it is most appropriately offered at the "altar." But if a distinction is made between prayer and the eucharistic sacramental service, then I would still have prayer offered within the chancel, and towards the "altar," or communion table.

Surely in all that I have said, there is nothing superstitious. God is my witness, I would not write a word designedly, to favor the "fond things vainly invented" by the Church of Rome, and "grounded upon no warranty of Scripture," by which the constituted authorities of that corrupt communion have, as it appears to me, endeavored to render the sacred mysteries of the Gospel, an imposing pageant, to captivate and mislead her members. I know we are accused of being Romanists in disguise, and upon no one of us has this reproach been cast more unsparingly than upon yourself; but it is not so. Our brethren who bring such accusations against us, do not know our hearts, or understand the motives by which we are constrained, not only to differ from them, but to bear our decided testimony to great truths which they oppose. God forgive them, they know not what they do. Let us only persevere, my prayers shall not be wanting, dear brother, that you may "stand fast," as you have been enabled to do; and that we may both learn, more perfectly, of our great Teacher and Example, to be meek and lowly. The cause we love and plead for is of God. May it not suffer by our imperfections.

Yours most sincerely,

In the love of Christ, G. B.

Philadelphia, July 7, 1846.

For the Churchman.

THE MISERERE.

Mr. Editor,—The following beautiful description of the performance of this celebrated chant at the Sistine Chapel, Rome, is taken from the foreign correspondence of the New York Commercial Advertiser; a source, sufficiently Protestant, I suppose, to justify its transfer to your journal.

Yours, VIGIL.

The twelve candles, in the twelve branched candlesticks, are lighted; the choir appear in their white robes, through the grating of their little balcony. The Cardinals, in their red caps and ermine, come in and take their places on the low cushioned seats within the rail. The ambassadors appear in the reserved places, and the service commences with slow and solemn reading; the choir chant a response in full tones for ten minutes. Another reading, and the kneeling of the Cardinals—a silence for a moment—and then steal out from the obscure balcony the first sweet notes of the Miserere. There is a hush in the crowd—whispering ceases, and the melodious accents flow thicker and faster, and are renewed, and die away into a long sweet wail, as if the angels had turned mourners. Then came other chantings, not without rich beauty, if they had not been contrasted with the richer beauties gone before. As the chant went on, the chapel became gradually obscure, the twelve lights upon the candlesticks before the altar were one by one diminishing, as the service proceeded; only three or four remained. The sun had gone down, and the red glow of twilight came through the dusky windows.

A pause in the chant, and a brief reading from an officiating Cardinal, and then all knelt, and the sweet deep flow of the Miserere commenced again—growing in force and depth till the whole chapel rang, and the balcony of the choir trembled; then subsiding again into a low strain of a single voice, so prolonged, so tremulous and so real, that it made the heart ache, and feel the ceremony that commemorates the death of Christ. Long time prolonged, the wail died not wholly, but just as it seemed expiring, was caught up by another stronger voice, which carried it on and on, plaintive as ever—nor stopped with him, for, just as you looked for silence, three voices more began the lament, sweet, touching, mournful, and bore it up to a full cry, when the whole choir caught it and changed it into the wailings of a multitude—wild, shrill, hoarse—by turns a swift chant intervening, as if despair had given force to anguish—again, sweetly, slowly, step by step, voice by voice, note by note, falling into the moan of one low strain, tremulous, faltering, as if tears checked the utterance—increasing, as if grief that would not be comforted, sustained it.

I shut my eyes, to enter more fully into the spirit of the scene and of the ceremony. I thought of the hours of agony, of the darkness, of the laments of the beloved of Christ. I know not how long I had indulged thus in the reveries of thought, but as I opened my eyes, the last sad wail was finished—the candles were all gone out, the twilight had passed, and the grey dimness of night stole in at the windows, making the figures of Angelo's fresco seem the gaunt phantoms of a dream; the Cardinals were rising, the crowd was bustling to the door, and another day of the ceremonies of the Holy Week was ended.

For the Churchman.

Mr. Editor,—As the writer of the article on Church Architecture in the May Number of the Evergreen, I cannot be otherwise than gratified at the favorable notice of the same by your contributor, "Camden," in the Churchman of the 27th ult.

My object in this communication is to make some remarks on "Camden's" paper,—and also respectfully to propose to him a few questions, hoping, if he will favor us with a reply, that a correct taste in Church building may be increased.

I beg liberty to premise that the heading of his article is slightly erroneous. It is "Ecclesiology in *Connecticut,*" whereas, the illustrations being all taken from buildings in *Massachusetts,* the name of the latter State would have been more appropriate. In addition I would observe that this State has done her full share in wasting money on non-descript churches, and any signs of improvement in this particular here should be duly noticed and acknowledged.

The illustration of the Puritan meeting house was taken from one of that class still standing in this State, and I would remark in passing, that to my mind it is in far better taste than the imitation "Grecian" buildings which have succeeded it. I name (not, however, for the information of "Camden") that Barr's Anglican Church Architecture contains some remarks on the use of weather cocks on Church spires, which it would be well if some of our Churchmen would read.

I would respectfully ask "Camden" if he supposes that in a church of *the size* given, a south porch would, on the whole, be better than the present construction? By his arrangement the apparent length of the Church would be greatly diminished.

If I understand the architect's object in having a west porch, it was to gain a greater apparent length, together with the appearance of loftiness. And that he has been eminently successful in this attempt is the unanimous declaration of all who enter this church. It is true that the building would be warmer in winter were the porch on the south side, but it seems to me that much beautiful effect would be sacrificed.

I have but one more question to propose to your contributor. He says, speaking of the chancel—"the altar, with tablets for the commandments (which are useless) &c." But *why* are they useless? The practice of placing the commandments in a conspicuous place in our churches, has prevailed pretty extensively, and promises to be even more general than it has been. And it has been supposed that a good moral effect might be realized by having the Divine Law before the eyes of all. But if there be any serious objection to this course the cause of correct architecture seems to demand that it should be stated.

I merely add that copies of the Evergreen for May have been sent to Messrs. H. M. Onderdonk & Co. for sale. The proceeds are to be devoted to the benefit of the first named Church in the article, which is still somewhat in debt.

W. S. B.

There never was a religion among Jews or Gentiles, Greeks, Romans, or barbarians, since the beginning of the world, without sacrifice and priesthood; of which natural religion having neither, is consequently no religion. The imagination of man, by supposing a religion without these, has done infinite disservice to the only religion by which man can be saved. It has produced the deistical substitution of naked morality, or Turkish honesty, for the doctrines of intercession, redemption, and Divine grace. It has no *gift* from God but that nature which came poor, and blind, and naked, out of paradise; subject only to farther misery from its own lusts and the temptations of the devil. A religion more flattering to the pride of man, pleases his fancy better than this; but it will never do him any good.—*Jones of Nayland.*

The Churchman.

NEW YORK, SATURDAY, JULY 18, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

THE LAWFULNESS AND RESPONSIBILITY OF INDIVIDUAL JUDGMENT IN THINGS SPIRITUAL. *A Charge delivered to the Clergy of the Protestant Episcopal Church in Delaware at the opening of the Annual Convention, on Wednesday, May 27, 1846. By Alfred Lee, Bishop of the Diocese of Delaware. Published by a rule of the Convention.* Washington, Del.: Wilson & Heald, 1846.

The lawfulness and duty (if this be what the author means by *responsibility*) of individual judgment in things spiritual, are never questioned, and hence one naturally expects from the title of this charge to find in it such counsel and directions as Christian Bishops have in all ages been wont to give for the just and safe exercise of the right and duty of private judgment in spiritual things. An Episcopal Charge just now on this subject and to this end would indeed be seasonable, and if well done would secure respect and gratitude for its author. But whoever expects any thing of the sort in the present instance will be disappointed. Bishop Lee's production is an Episcopal Charge in name; in fact it is a polemical essay, and one which we are sorry to add, gives less proof than we had expected either of fairness, reflection, or research.

Having remarked that the last few years have been remarkable for the agitation of various doctrines, Bishop Lee opens his subject as follows:—

Among these subjects of recent inquiry and debate, not the least important is the degree in which individual Christians are to be permitted, under the gospel, to exercise their own minds and judgments in matters of religion. The right of private judgment, as it is commonly called, has been the object of no little animadversion. The claim is put forth, under the specious name of a Church principle, that the judgment of an individual must in all cases, yield to that of the Church; that to the Church belongs the interpretation of Scripture; and, that the individual Christian must go, not so much to the word of God, as to the interpretation of the Church, to ascertain divine truth. There is no little vagueness, and not unfrequent inconsistency in the language of those who claim to be the organs of the Church upon this point. But if I am successful in getting at their meaning, they require the individual Christian to take his faith primarily from the Church; and, at the same time, forbid him the trial of the interpretations of the Church by his own reading and understanding of Scripture, to ascertain whether they are or are not inconsistent with the word of God. That I may state the principle which is maintained on this subject, from what I suppose its advocates among us admit to be an unexceptionable source, I quote the following enunciation of the same from Palmer on the Church. "We have an unerring guide to the true meaning of Scripture in the doctrine of the universal Church in all ages, and in the formal and legitimate judgments made by that church in controversies of faith. To these I maintain, that every private Christian is bound to submit his private opinion, as to unerring and irrefragable authority."

Thus the lawfulness and duty of private judgment in things spiritual, instead of being plain matters in regard to which the Bishop is to charge his flock, are straightway exhibited as disputed points about which the doctor is to wrangle; and the title of the discourse is now seen to contain a proposition which Bishop Lee affirms and which Mr. Palmer and other Anglo-Catholics are covertly supposed to deny.

That "the judgment of an individual must in all cases yield to that of the Church; that to the Church belongs the interpretation of Scripture; and that the individual Christian must go, not so much to the word of God, as to the interpretation of the Church to ascertain divine truth," are indeed expressions sufficiently vague. But they are Bishop Lee's expressions and he alone is responsible for their vagueness. They serve to give the unlearned reader the impression that Catholic divines are confused and obscure in their meaning, but that their meaning, if they have any, is to deny the proposition which Bishop Lee is about to establish; viz. the lawfulness and duty of individual judgment, not within certain limits, but simply and absolutely, or as Bishop Lee terms it, "in things spiritual."

But is there any such vagueness in Mr. Palmer's language? This will not be said by any person who will attend to its meaning. Mr. Palmer affirms that in the doctrine of the UNIVERSAL CHURCH, and in the *formal* and *legitimate* judgments made by THAT CHURCH *in controversies of faith,* we have an *unerring* guide to the true meaning of Scripture; and that to these every private Christian is bound to submit his opinion as to (not infallible but) unerring and irrefragable authority.

Now the question here obviously presented is, Whether the Universal Church, in the doctrine which she has taught from the beginning, and in her formal and legitimate judgments in controversies of faith, be or be not an unerring guide? As an assailant of Catholic doctrine on this subject, or of Mr. Palmer's proposition, which is a fair statement of it, and a statement of his own selection, Bishop Lee was bound in fairness thus to state the question, and to endeavor to prove, by an appeal to facts, either that the Universal Church is not a guide, or that she is an erring guide to the true sense of the Scriptures. In controversy with the Romanists, who pretend that their Church is an unerring guide to the true sense of the Scriptures, we adduce numerous particulars by ruling for or against which we affirm that the Roman Church has proved herself an erring guide, and one therefore to whose authority we are not bound to submit our opinions. Instead of pursuing this fair and obvious course, instead of attempting to show that the Universal Church is not a guide, or that she has proved herself in sundry particulars an erroneous guide—the course which a Unitarian or any other dissenter from the Church would pursue, but which is somewhat inconvenient for a Low Churchman who is bound by the Prayer Book—Bishop Lee, after quoting Mr. Palmer, devotes some three or four pages to a protest against certain alleged misrepresentations of what he supposes to be the opposite view to Mr. Palmer's, and then recurs to the subject, page 8, and states the question as follows: "The point in dispute is, Can the divine teachings be safely ascertained by this examination of the lively oracles, or must recourse be had for this purpose to the interpretation of the Church?"

But, with due respect, we would inquire whether this be indeed the point in dispute. The Catholic doctrine as stated by Mr. Palmer, is propounded as a matter of fact, andunder definite limitations. It affirms that the Universal Church is in fact, and at this present, an unerring guide to the true sense of Scripture; and it limits the affirmation by defining the manner and extent of this guidance, which is offered to us not in some undefinable way and on every imaginable point, but by the means and to the extent of those formal and legitimate judgments which the Universal has Church made in definite times and places, and of that doctrine which she has taught in all ages. But the question which Bishop Lee proposes is a purely speculative one, and very vaguely expressed. What is meant by "divine teachings?" Every thing in the Sacred Scriptures, or only those points which are necessary to salvation? If the latter, what are they? What is meant by "*safely* ascertained?" What by "this examination?" Is the private examiner of the Scriptures to use a translation or to be confined to the original? Is he to enter on the examination under the influence of a Church education, or under circumstances in which he could never have had the benefit of Church guidance? In the former case the result of "this examination" must be either that the examiner agrees with the judgments of the Universal Church or not; if he agrees with them, how can he know that the result is not owing to the Church's guidance? If he does not agree with them, how is he to be certified that he is leaning on the sense of Scripture and not on his own opinion? In the latter case, that is when the private examiner of Scripture is supposed to be cut off from the Church's guidance and entirely insulated, the result of "this examination" is a matter of pure speculation, inasmuch as the examination itself supposes a state of things which has never existed. Admit, however, what can never be proved, that the result would be as Bishop Lee seems to suppose, how would this make against the Catholic doctrine? Admit that one man, under every imaginable disadvantage, could ascertain the true sense of Scripture in all matters necessary to salvation, and how does this prove that the Universal Church is not an unerring guide?

The question which the Bishop propounds as containing the point in dispute being thus speculative and vague, it is no wonder that he should himself dismiss it and launch forth into other matters still more foreign to the purpose. Having stated the above question he immediately adds:—

Two most important points are involved in this question The one concerns the clearness or obscurity of the Scriptures. A chief argument against the exercise of individual judgment is alleged want of plainness in the holy volume; and, in proof of this allegation, appeal is made to the variety of errors, and heresies, and differences as to the meaning thereof, which have existed, and do exist. The other point involved is the necessity of a traditional interpretation, handed down, from age to age, by and in the Church, fixing the indubitable sense of the sacred oracles on all important doctrines. "All articles of faith, according to the Anglo-catholic doctrine," says Mr. Palmer, are "proved by Scripture, and by a universal tradition establishing the right interpretation, and corroborating the testimony of Scripture." The legitimate consequence of denying the right of individual judgement is the introduction of this appeal to tradition. Tradition is supposed to be the exponent of the sense of the Church of preceding ages, and therefore the unerring exponent of the sense of Scripture. There is thus of necessity introduced an addition or supplement to the word of God, and therefore the doctrine is really well stated by Mr. Keble, when he asserts, that "Scripture and tradition are the joint rule of faith."

But not only is tradition thus put upon a level with the sacred oracles; if the principle be correct, if it be our informant and unerring guide respecting their meaning, it is really placed upon the higher ground. For we shall naturally have recourse to the key which unlocks the obscure record, rather than to the record itself. The acute and penetrating mind of Chillingworth fastened upon this, as the point most essential to the carrying out of the claims of Romanism; viz: that there must be an interpreter of Scripture, whose decisions were binding upon the conscience. On this supposition, the Scripture are as written in an unknown tongue, and the traditional interpretation is the translation. From the translation, and not from the original, we shall obviously take our opinions and our faith.

Thus having gratuitously imputed to his opponents a denial of his own statement of the question, Bishop Lee proceeds to infer from that denial; 1. that the Scriptures are, in the judgments of Catholics, obscure; 2. that Catholic divines regard tradition as a supplement to the word of God; and 3. that they place tradition on a higher ground than the sacred oracles themselves. Now all we have to say to this is, that in attributing these positions to Catholic divines who hold with Mr. Palmer that the Universal Church is an unerring guide to the true sense of Scripture in controversies of faith, Bishop Lee does them very great injustice. Nor is it any apology for this injustice that Bishop Lee says in a note, p. 10, "I speak of the Romanists and Tractarians [in which term he includes Mr. Palmer and those who maintain with him that the Universal Church is an unerring guide] as holding the same principle, not invidiously, but from thorough conviction." For the conviction itself is utterly groundless.

The following passage is next in the Charge to that last quoted:—

There is difficulty, as you readily perceive, in treating a subject of this magnitude within limits suited to the present occasion; and my chief fear is lest the view which is taken, suffer from the brief and partial manner in which I shall be compelled to notice it. We naturally turn to three sources for aid in the investigation of this subject: to the Scriptures themselves: to the standards of our Church, and to its eminent theologians. From the first source we seek the decision of the divine Word; to the other two we look for the judgment of our own Church, to ascertain with what justice such representations as have been alluded to are made of her doctrine.

We have now given our readers all that part of the Charge in which the Bishop professes to state the question; and if they can tell what "the view which is taken" by the Bishop, and which he proposes to establish, is, we are glad of it. We cannot, however, forget that the question presented by the Catholic doctrine, or by Mr. Palmer's statement which Bishop Lee has himself chosen as its exponent, is, as already stated, Whether the Universal Church, in the doctrine which she has taught from the beginning and in her formal and legitimate judgments in controversies of faith, be or be not an unerring guide to the true sense of Scripture? This is the question really at issue, and the reader, we doubt not, will be equally surprised and pleased to learn that the Bishop decides it, we had almost said, in the affirmative. For when, in his appeal to the Articles, he comes to the twentieth Article, instead of contending with the Puritans that the clause about the authority of the Church is surreptitious, or limiting its application to particular Churches, the Bishop comes out as follows:—

Article XX, "Of the authority of the Church," would be another inevitable occasion of setting forth the doctrine denied in this Charge if it were really held. It asserts that "the Church hath authority in controversies of faith." This must be of necessity. Otherwise the Church could not define terms of communion, or professions of faith, or set forth articles of religion. But this authority is at once expressly limited by the rule of Scripture. And this limitation must suppose the right of individual members to examine the decrees and standards of the Church, by the Scriptures, for their own conviction and satisfaction. Otherwise the limitation would be nugatory; for it is not to be expected that any Church will admit that tenets, which she still maintains and enjoins, are unsound and unscriptural. That the doctrinal determinations of the Church are to be regarded with a very high measure of deference, and examined with diffidence and humility is, by the author of the present Charge, not for a moment questioned.

Si sic omnia dixisset! and no doubt much more Bishop Lee would have said to the same effect, if he had kept to the exact question presented by Mr. Palmer's statement, *viz.,* whether the Universal Church is in fact, and in certain definite matters, an unerring guide, and not suffered his imagination to be haunted by the claims which the Romanists set up in behalf of the *existing Roman Church being in all things infallible.*

Had the question been justly stated, we should have taken pleasure in following the Bishop in his appeal to the Scriptures, the Prayer Book, the Articles and the standard divines of our Church, but the way in which the inquiry is conducted, renders this unnecessary. We cannot conclude, however, without expressing our regret particularly at the mode of Bishop Lee's reference to the last named authorities. "It would be no difficult task," he says, "to make out a series of quotations from the approved theologians of the English Church, who have referred to this subject, sustaining the view that has been here taken, as extended and much more consistent with fairness than some *catenæ* which have been put forth in certain writings of the day." The Bishop then gives a quotation from Dr. Jackson, and observing a *lacuna* which we wished to see filled up, we turned to Jackson according to the reference in the margin, but could not find the passage. After a long and vain search it occurred to us to turn to Goode's Rule of Faith, to which the Bishop had in general terms acknowledged himself indebted, and there we found the passage, and were enabled to verify the quotation. This set us on examining the other quotations in the charge, and we found that other passages in Jackson, and passages from Archbishop Usher, Bishop Taylor, and Stillingfleet, were all taken from Goode's Rule of Faith. Now we cannot but think that a Bishop, in an Episcopal Charge, referring to the sense of the divines of the Church, is expected to give his own independent and impartial collections from their writings. We certainly took the impression from Bishop Lee's language that such was his intention, and were not a little mortified in having palmed off upon us the one-sided quotations of a mere controversialist—and he the muddiest that we ever dipped into—which convey no just view of the sense of the original authors on the matter really at issue. Allowance of course is to be made for the Bishop from the fact that his production is more of a polemical essay than an Episcopal Charge; and it is on this fact that we must rest our justification for a strain of remark which we exceedingly regret, but which has been rendered necessary in the way of self-defence.

We have received the "Second Annual Report of the Board of Managers of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York." The object for which this excellent Society is at present laboring is thus set forth:

The history of the transactions of the Board, although including some events of general interest, will occupy but a short time in the recital. The Board thought it due to the memory of the "Young Men's Church Missionary Society," and to the useful men who where engaged in its early operations, to repair, so far as they could, the loss of its records, which was mentioned in their last annual report. For this purpose, at the first meeting this year, they appointed a committee to prepare a history of that Society, to be prefixed to the records of this Association. Their report will be found among the papers appended.

The subject of a Floating Chapel, on the North River, which was committed to the Board at the last annual meeting of the society, immediately engaged their earnest attention. If they had listened to the suggestions of their own feelings, the Board would have proceeded at once to erect the building. The destitution of that part of the port is very great. It is estimated that between 2 and 3000 seamen and boatmen are congregated around its wharves; very many of these are foreign seamen, to whom the least return, that the Christians of the city can make, for the vice and immorality, into which they are thrust on entering the port, is to open for them the means of grace which such a chapel will afford. But the most pressing call is made upon us, by the large number of boatmen who are engaged in the interior trade of the State. The Board felt it, as the society seemed to feel it, an imperative obligation, to compensate these seamen, so far as could be, for the evils, into which their frequent visits to the city introduced them, by offering them the sacred and ennobling pleasures of the sanctuary, and winning them, by its appointed instrumentalities, to seek for the favor of God, and the virtues of a holy life. But the Board dared not to follow the suggestions of their sympathy for this great religious destitution, because all their funds were exhausted in the support of their first chapel. They did, however, take immediate measures to enlist the sympathies and interest of the Episcopalians of the city in this behalf. Notwithstanding, little was accomplished; and they did not feel warranted in incurring the necessary expense, until, in the month of December last, they received the cheering intelligence that an unknown friend of seamen had contributed $1000 to this object. The Board connot but pay a passing tribute of respectful gratitude to one, whose generosity was as great and well timed, as it was distinguished by Christian modesty. This gift encouraged the Board immediately to commence a second chapel. Upon the recommendation of the Committee of Ways and Means, the hull of a ferry boat was purchased as the foundation of the building, and such repairs as were necessary were ordered. The Committee, to whom it is intrusted, having made very favorable contracts for the erection of the chapel, hope to have it ready for consecration in the month of July next. Before the first of next July the board will need $1500, in addition to the funds which they have now in hands, to complete the payments on these contracts.

The determination to erect this second chapel and to support a second Missionary, brought before the Board, the subject of some systematic effort to defray the necessary expenses of the Society. The Committee of Ways and Means took the subject into consideration, and through their chairman, presented a report entirely meeting the difficulties. It appears from that report that a liberal estimate of the expenses of a Chapel is $1800 per annum. To raise the necessary sum of $3600 for the Chapel's, the Committee have recommended that one thousand annual subscribers, of $2,00 each, be obtained. Trinity Church will allow $250 for each chapel. The boxes for donation in each chapel will probably yield $100, making an aggregate of 2,700. The Committee think that they may depend upon Church collections and individual donations, for the remaining $900.

The important particular of this report, to which the Board beg to call the attention of every member of the Society, is the recommendation to obtain annual subscribers of $2,00 each. The suggestion has already been acted upon by the members of the Board, and already three hundred and fifty subscribers have been obtained. The number is small when compared with that which is necessary for the full success of the measure, but sufficient to encourage the hope that the Society, and the Christian community, when fully aware of the excellence of the design, will readily supply the remainder.

The Board feel that they have been abundantly encouraged in their efforts, by the success which has attended the faithful labors of their present Missionary. The services of the "Floating Church of our Saviour, for Seamen," have been numerously attended through the whole year. The Rev. Mr. Parker constantly receives, from Seamen who are absent, as well as from those who are in Port, testimonials of the interest which they feel in the prosperity of *their* Chapel. Some idea of this interest may be had from the fact, that on every Sabbath there are many requests for the prayers of the Church in behalf of those who are about to sail; often these requests number twenty; sometimes they have amounted to seventy. Nor are the seamen less grateful for the preservation vouchsafed, than anxious to secure the protection of Almighty God. Scarcely a Sabbath passes without the acknowledgement of God's mercies, from many sailors who have returned safely to port. It is a happy illustration of the usefulness of this mission, that one of the first places visited by the returning seamen is their home of prayer, and one of the first persons whom they greet, their Missionary. Already has the Chapel proved, in many instances, the bond of affection between this port and the Sailor's heart. The statistics which the Chaplain has furnished to the Board, will best represent the present condition of the Mission.

"Baptisms—Adults 3; Children 23; Total 26.
Confirmations at the Chapel 17; at other places 3; Total 20.
Communicants added 15; Total 35.
Marriages 9. Burials 6.
Congregation averages 350."

The Board are very much gratified to learn from the Missionary, that many of the constant attendants of the Chapel, are the relatives and families of Seamen who when in port, frequent its sacred services. Every such addition to the congregation they hail with the greatest pleasure, because it tends to make the Floating Church what they most desire it to appear to the Sailor—his Home.

The Treasurer's Report is added, and that of the Rev. B. C. C. Parker, detailing his valuable labors. The Society is one which all friends of the Church among us must be willing to support.

The True Catholic, in a review of Ecclesiastical affairs in general, thus touches upon the late Maryland Convention:—

In turning to our own country, our attention is naturally attracted to the late Convention in this diocese. It was nearly equal in numbers to the recent Conventions, but cannot be regarded as fully attended. The diocese contains one hundred and one parishes and congregations, several of which are entitled to a double representation, so that the number of laymen entitled to sit in Convention must somewhat exceed one hundred. Seventy attended. The number of clergy in the diocese is one hundred and eight, of whom about one hundred are entitled to seats. Sixty-eight were present. The ordinary business of the Convention was conducted with a degree of harmony seldom surpassed; all questions except those connected with the application from Hagerstown to be represented, were decided unanimously, or at least without a division. The old standing committee were renominated, and no other name was mentioned except that of the Rev. E. M. Van Deusen, to supply the place of the Rev. Mr. Gillis, who declined a re-election. A ballot was required by the constitution; but the votes given for others than the nominated candidates were but few. The standing committee now consists of the Rev. Drs. Wyatt, Spencer and Jones, and the Rev. Messrs. McKinney, Atkinson, Pinckney and Van Deusen. All other officers and committees were elected unanimously. Three measures only passed the body which do not fall within the description of ordinary business. A committee was raised to revise the canons and report to the next Convention, and another to inquire into the claims of dilapidated parishes to property within their bounds. These proposals both gave rise to debates, but both were finally adopted by an unanimous vote. The third measure

was a form of a plan of government, recommended to but not enforced on, new congregations; this produced no debate; but there were two motions to amend, which were lost by apparently large majorities, without a division, and the measure carried in the same manner. The question of the new class of deacons was not brought forward; the committee raised upon that subject at the last session not being ready to report when the Convention adjourned.

The only question about which a wide difference of opinion seemed to prevail was the Hagerstown case, which had agitated the two last Conventions and was happily disposed of at this. It was brought up in a new form. On the two former occasions applications were presented for the admission of "Christ Church, Hagerstown" into union with the Convention. They were maintained in argument upon the ground that the act of Assembly, or the canon of 1835, or the joint effect of both, entitled every congregation to admission which had constituted itself according to the provisions of the act, and the Convention were bound to admit every such congregation. This novel doctrine, running counter to all practice and usage, did not commend itself to more than a small minority of either Convention. On the present occasion it was pushed to its legitimate results. A gentleman presented himself at the Secretary's table, handed in a certificate of his election as delegate from "Christ Church Hagerstown," and signed the declaration of attachment to the Church required by the Constitution. The majority of the committee on elections reported that he was not entitled to a seat, because there was no such congregation in union with the Convention. A minority of one reported that he was entitled to a seat. This led to the offering of a resolution to that effect.

In the course of the debate, it was suggested that congregations formed under the act of Assembly were entitled to union with the Convention, because the Constitution provided that every parish within the diocese should be entitled to union upon ratifying the Constitution and sending a lay delegate. To this it was replied that a congregation formed under the act was not a parish, within the meaning of the Constitution; but that such separate congregations, as they are called, are distinguished from parishes, having territorial bounds, in the constitution itself, which expressly provides that their ministers shall not have a seat in Convention until the congregation is recognized by that body. The clause in question was designed for the benefit of the parishes existing at the time of the formation of the Constitution, who had not sent delegates to the Convention which formed it, to them a right was given to enter the Convention at their pleasure, a right which one or two of them have not yet exercised. A similar case occurs in our political history. Rhode Island and North Carolina did not join the Union, under its present Constitution, until after the new government had been for some time in operation. They simply ratified the Constitution and came in under a provision similar to the one under discussion. But new territorial parishes must be formed by a division of the old, and that must be done, as it is constantly done, by an act of Convention; just as Kentucky and Tennesse, formed by dividing Virginia and North Carolina, were admitted by acts of Congress. It is clear that separate congregations without territory have no stronger claims than new territorial parishes.

To this it was rejoined that the letter of the Canon said nothing of the consent of the Convention, that a separate congregation was a division of an old parish, although not territorially, and that the canon had given the consent of the Convention to all such divisions before hand. To this rejoinder it was answered that the canon must be interpreted by the invariable usage under it, which was to receive every congregation into union by a subsequent act, that if the friends of the new congregation relied on the terms of the written canon, without the interpretation of usage, they must in fairness apply the same principle to the Constitution, which as it happened contained no clause giving any lay delegates to separate congregations at all. Such delegates existed only by virtue of the interpretation given to the Constitution by the usage under it, and those who were forced to rely on that interpretation, must submit to the terms which that interpretation imposed. The same usage which admitted the lay delegates of a separate congregation, required the assent of the Convention as a condition of the admission. The question being taken by ayes and noes, there appeared in favor of the right of the gentleman to a seat seventeen, of whom only six were laymen, and against it one hundred and seven.

A debate then arose upon a resolution offered by a member for admitting "Christ Church, Hagerstown" into union, which was brought to an end by a substitute offered by the Reverend Dr. Wyatt, and accepted by the mover, which passed on a division by a vote of upwards of one hundred ayes to seven noes. It is in the following words;

"*Resolved*, That this Convention, in view of all the circumstances of the case, deems it at present inexpedient to admit into union with itself the congregation of 'Christ Church, Hagerstown;' but should that congregation see fit to make an application to the next, or any other future Convention, it is the opinion of this Convention, and so far it should be binding, as the judgment of one Convention can bind another, that the application, if made, after the abandonment of the present application and organization, and conformably to the canons of the Church, should be duly and respectfully acceded to.'"

Bishop Cobbs closes his address to the late Alabama Convention, as follows:

In contemplating the present and future prospects of the Church in this Diocese, whilst there is much to discourage us from the scattered condition of the population, and from the difficulty of obtaining and sustaining an adequate supply of clergymen, yet in view of all things, there is more ground for encouragement and hope than despondency. If we be faithful as the ministers of God's word, the Church must ultimately grow and prosper. The great difficulty with which we have to contend, is the distrust that pervades the community as to the evangelical and spiritual character of the Church. This distrust presents a much greater barrier to the growth of the Church, than any objections to our ecclesiastical polity or to our liturgical worship. Under these circumstances we owe it to ourselves and to the cause in which we are engaged, to be clear and explicit in setting forth the evangelical doctrines of the Church as taught with so much distinctness and prominence in the Prayer Book and Homilies: and thus to certify to the world that we have no sympathy with those erroneous opinions and doctrines specified and repudiated in her Articles and standards. Whilst, therefore, we should adhere to our own principles and usages with uncompromising firmness, and should always perform the worship of the Church with the most scrupulous observance of the rubrics and canons, we should ever be most careful to set forth the great fundamental doctrines of the Gospel, viz: the corruption of human nature, justification by faith in the merits and righteousness of the Lord Jesus Christ, the need of a renovation of heart, of the sanctifying influences of the Holy Spirit, and of a dutiful obedience, manifested not only in the observance of ordinances, but in the keeping of commandments, and in the fruits of righteousness and holiness. On these essential doctrines let there be no vague nor uncertain sound. On these points let there be line upon line and precept upon precept. When once we begin to darken and mystify on these doctrines, we not only run counter to the plainest teachings of the Bible and Prayer Book, but we shall find in the end that our preaching will be nothing but as sounding brass and a tinkling cymbal. And here it gives me unfeigned pleasure to state that, as far as I know, the Gospel is faithfully preached in the Diocese, and that no other doctrine is heard from our pulpits but that of Christ and him crucified. I trust that this may ever be the case, and that there shall never be heard amongst us any other name whereby men are to be saved but that of the Lord Jesus Christ. Let us continue to go onward in this way, let our preaching be full of Christ, let us demonstrate that our object is to win souls to Christ, and that we would have men, not only to possess a form of Godliness, but to show by the holiness of their lives that their hearts have been brought under the sanctifying influence of the Spirit of God's grace. If we persevere in this course, we may confidently hope that the blessing of Almighty God will rest upon our labors, and we may look forward with cheerful anticipations to the time when our beloved Zion will arise and shine, and when, instead of being spoken against, she will be the joy and the praise of all who know her.

THE NEW ENGLANDER *for July* is quite as good an example of the self-sufficiency of Puritanism as any former number, *e.g.*, "If our institutions, civil and religious, are to be preserved, it must be by the influence of Puritan principles over the great mass of the people. Puritanism and nothing else can save this nation." *Nunc Plaudite*. The number in other respects is rather below the standard which New Haven scholarship should secure for it. The New Englander is henceforth to be published six times a year at the same price.

The Harpers have published a "School Dictionary of Greek and Roman Antiquities," and the Appletons "Arnold's Later Roman Commonwealth." Both are valuable works, and deserve an extended notice.

A HOUSEHOLD LITURGY: *or Order of Daily Prayer for Families. Adapted from Ancient Offices. With Collects, Occasional Prayers, Psalms, and Ancient Hymns.* Henry M. Onderdonk & Co.

The name of Dr. Henry, though omitted on the tittle-page, is subscribed to the Preface of this volume. With such a voucher for its soundness we need not attempt to recommend it, but will only state the plan on which it has been framed. The main object has been to prepare a responsive service, "each member of the family who can read" being supposed "to have one of these books, and to join audibly in the service." Another object has been by a variety of parts to "fix and keep up the attention." And besides, the editor's aim seems to have been to quicken the practical belief in "The Communion of Saints," by selecting from Ancient Offices the prayers, etc. which are here set forth. The leading contents of the volume are Morning and Evening Prayer, the Collects from the Prayer Book, for Sundays and Holy Days, occasional Prayers and Thanksgivings, Selections of Psalms and Hymns, which are all, we believe, of undeniable antiquity. A shorter and not responsive form of Prayer is appended.

FRENCH DOMESTIC COOKING, *&c. &c. With many Engravings.* Harper & Brothers.

An adequate review of such a work would require actual specimens of the dishes which are here contained *in posse*. We will only mention that not only the culinary skill of all modern nations is here represented but there is even a chapter on "Gothic cookery." We had no idea that the revival of Gothic had been pushed so far.

THE BIBLE, THE KORAN, AND THE TALMUD; *or Biblical Legends of the Mussulmans. By Dr. G. Weil. Translated from the German.* Harper & Brothers.

Much that is curious may be found in this volume, which is at the same time not a little tedious. With all the extravagance of the Thousand and One Nights, the most ardent admirer of Eastern fiction will have to allow that the legends here collected possess not one tithe of their grace and imagination. Still, as the design of the learned German Doctor in compiling them was not to produce a new treat for story-readers, no one connected with the volume will be disappointed at its not rivalling the reputation of professed entertaining volumes. In other respects its value and interest will be admitted: the stupendous distortions of Scripture which Mohammed's system reflects can here be clearly seen. The labor required in translation and research must have been great.

We desire to acknowledge the receipt of Journals of sundry Conventions, viz., Connecticut, Maryland, Delaware, and Pennsylvania.

Laneton Parsonage, a Tale for Children, on the Practical Use of a portion of the Church Catechism, by the Author of "Amy Herbert," &c. Edited by the Rev. W. Sewell. Longman, pp. 248.

This tale differs from *Amy Herbert* and *Gertrude*, in being of a more exciting character, and containing more direct instruction on religious subjects. Its most valuable feature is the thorough knowledge which it displays of the minute workings of children's minds, although we cannot entirely acquit the writer of exaggeration in some parts of the story. The principal characters are, the Laneton pastor, his wife, and twin-daughters; and a lady Catherine Hyde, (a widow) who has adopted the orphan daughter of a deceased friend. It is the intercourse between these two families which produces the most striking scenes described in this volume. The character of Lady Catherine is admirably sustained; but we think that her errors of judgment, in the management of her adopted child, are not pointed out with sufficient distinctiveness. She has in her house a suite of rooms which she wishes to remain exactly as they were left at the death of her husband: consequently no one but herself and a confidential servant is to enter them. Alice (the adopted child) is told that her enterance to these rooms (which are occasionally left unlocked, and the door even open, almost for the purpose of trying the child) will be instantly followed by her departure from the house. Alice, who has long wished to take a peep into the rooms, does (of course) go in, to pick up a *bon bon* which has rolled in at the open door, and the sentence is pronounced and executed; for Lady Catharine, although really affectionate, is a "tall" and "awful" woman, who lays down very questionable rules, and never breaks them. The quiet scenes in the book are those between Mr. Clifford (the clergyman) and his daughters, from whoe conversations much valuable instruction may be gained, both by parents and children, for regulating the conscience and checking the first risings of those sins which most easily beset young persons. The practice, much neglected, of bringing the consciences of children constantly and closely to the test of God's commandments, by investigating their daily words and actions, and by teaching them to examine themselves with reference to their Baptismal vows and privileges, is admirably illustrated and enforced.

For the Churchman.

"A HISTORY OF THE CHURCHES OF ALL DENOMINATIONS *in the City of New York from the First Settlement to the year* 1846. *By Jonathan Greenleaf, Pastor of the Wallabout Presbyterian Church, Brooklyn.*" New York: E. French—pp. 380.

This is a neat little volume, well bound, with a modest and brief preface. The writer says, "As far as style is concerned all that has been aimed at has been to present the information in a concise and intelligible manner." In general he has attained this object very sufficiently.

In order to ensure accuracy, he exhibited the MS. sheets relating to each denomination to some leading minister of the same for his approval and correction. The one selected for the "Church of our affections," as Bishop Eastburn phrases it, was the Rev. Rector of St. Mark's. That gentleman says in a recommendation prefixed to the volume, "I am happy to be able to say that I listened to it with much interest for the valuable information contained in it, and which gave ample proof, in my judgment, of your accuracy, faithfulness, and diligence." It is a pity that the sheets were not left with Dr. Anthon instead of being read to him, as some slight mis-statements, and some rather un-ecclesiastical expressions would no doubt have been corrected by that most learned and Protestant Divine.

In pointing these out, as they strike us on a hasty perusal, we must protest against being understood by the author as doing so in a spirit of censure or of captiousness—but merely as offering hints for the second edition, which the merits of the book will doubtless speedily enable it to attain.

P. 61, speaking of Trinity Church, he says, "The house was opened for worship May 21st, 1846"—it would be more Church like to say, "It was consecrated to the worship of Almighty God on the Festival of the Ascension, May 21st, &c."—and the name of the consecrator, the Bishop of Michigan, might appropriately be added. In fact, divine service was not regularly commenced till Trinity Sunday, June 7.

P. 65.—"The Vestry [of St. George's Church] after accepting the gift, resolved to proceed immediately to commence the erection of a church edifice, with a view to *colonize*."—This is a very ugly word because of certain late political transactions in this city, and is connected with the idea of circumventing and defrauding. As it does not tell us what is the design of the new church edifice with any definiteness or certainty, and might give rise to unfavorable conjectures, it had better be changed in the next edition.

P. 66.—We are told that Christ Church remained in Ann st. for 18 years with "a usual measure of success"—this is too vague for history. Also that "in the years 1829, 1830, and 1831, many were hopefully converted"—Churchmen do not use such language, and it seems to exclude the idea that any were converted during the rest of the good Dr. Lyell's ministrations.

P. 73. The Church *Du St. Esprit* is said to have been "organized according to the doctrine and discipline of the Reformed Churches of France and Geneva," and so continued till 1804 when the pastor and people agreed "to adopt the *forms* of the Episcopal Church." We trust they adopted the *doctrine, discipline*, and *worship* of the Church, and not her *forms* merely; and we wonder Dr. A. did not insist on the insertion of the word PROTESTANT.

P. 76.—The Rev. Augustus Fitch became "a stated supply"—this is not Church language. He was the *Minister* of the congregation in question (St. Ann's.) The same uncanonical phrase occurs in several other places, and should be corrected in all.

P. 81.—Speaking of Zion Church, "There were at that time about 50 members in the Church. We supposed the congregation must have been much larger; and on looking at the Journal for the year 1811 we find that this was the number of *communicants* which of course is here intended. There is a wide difference; and we wonder the term did not grate on Dr. A.'s ear, from his well known regard and observance of the Canons. Ill instructed persons do indeed often speak of their "not being members of the Church," i. e. they mean they are not communicants. It is a miserable thing for them to deny their birthright, and to be ignorant of what they received in Holy Baptism. To say nothing of the Prayer Book which the Puritan faction among us scout as any authority, the 29th Canon, sec. 1, expressly declares, "The intention of the register of baptisms is hereby declared to be, as for other good uses, so especially *for the proving of the right of Church membership* of those who may have been admitted into this Church by the holy ordinance of Baptism." And that they may not say that this is an innovation, we find these very words in the 15th Canon of 1789—in those happy days when the Prayer Book was adopted, and Calvinism was unknown in the Councils of the Church. May that golden age speedily return.

It is due to Mr. Greenleaf to say that the class whom he here styles *members*, he elsewhere very properly terms *communicants*—the same phraseology should be employed throughout—his way of stating the matter makes some congregations appear much weaker than they really were—as in the case of All Saints, Ascension, St. Andrews, and many others.

P. 89.—Mr. Haight became the Minister of St. Peter's Church in 1831—not "the stated supply"—p. 90, for Rev. *Smith* Pyne, read the Rev. *Thomas* Pyne—for *opened*, read *consecrated*.

Classical readers have admired again and again the simplicity and pathos of Virgil, "Fuimus Troes; fuit Ilium"—and the "Veni, vidi, vici" of Cæsar is well known. The following notice of the defunct "Church of the Messiah" is worthy of a comparison with either—p. 97, "In the next year the Rev. Mr. Shimeall was reported as Rector, and after this the Church became extinct"—

"Venit summa dies et *ineluctabile* tempus!"

At the foot of the same page for Mr. Alexander *Cromwell* read *Crummell*.

P. 105.—The Church of the Annunciation *retired to* the Chapel of the New York University"—suppose we read *removed to*—it was not much of a *retreat*—for "relinquished to" at the foot of the preceding page read "*purchased by*."

Could Mr. G., in speaking of the Church of the Holy Communion, find no better and more appropriate epithet than that of "singular"—p. 108. We trust he will study architecture, and describe it *secundum artem* in his second edition.

Having said thus much by way of correcting what will probably be deemed trivial errors, but which still are blemishes, we cannot but say that we are pleased with the general accuracy and fidelity of this volume as far as relates to the Church, (the other parts of the book we take on trust of course,) and commend the diligence and sagacity of its author. It is certainly a very useful little manual, and must in some way at least be interesting to all the denominations of which it treats. It will no doubt be duly appreciated, and evince this by a rapid and general circulation. If Mr. G. would submit the book for examination and correction to some clergyman of the Church, before a new edition appears, a very little trouble would have it perfectly unexceptionable as to those points we have mentioned.

M. N.

For the Churchman.

Mr. Editor,—In a letter to the Domestic Committee of the Board of Missions, addressed to the Secretary of that Committee on the 23d of January last, I ventured to give the following reasons for the opinion, that any attempt to engraft a new system of special agencies and collections on the existing systematic plans of the Diocese and of the parishes of Western New York, was to be deprecated.

The reasons were these:—

1. That we have already an established system of monthly collections with which special collections would greatly interfere.
2. *That the contributions of the Diocese have already increased more than fourfold, and are increasing to the Domestic and Foreign Missions.*
3. That we are most heavily pressed with the support of our own Domestic Missionaries at this time, who amount, when the list is full, to nearly half as many as your Committee have now on your list, as stated in your last report.
4. And that the Treasurer of this Diocese is urgently pressing upon me the necessity of appealing to the churches for increased contributions to the Diocesan Missions in our present exigency.

The second reason, which I have put in italics, has, I understand, been questioned as to its accuracy. I beg to present to you and your readers, and through your paper, to my friend the Rev. Mr. Balch, the evidence on which that assertion was made by me.

In 1840, the system of monthly collections for all Church objects, was commenced in the Diocese of Western New York as a Diocesan measure.

The records of the Board of Missions as to contributions from Western New York, show the following facts. You will find them in the appendices of the volume of published Domestic and Foreign Missionary Reports, and in the July and August numbers of the "Spirit of Missions," for 1842—1843—1844, and 1845.

In 1840, the congregations of Western N. Y. gave to Domestic and Foreign Missions,	$476,02
In 1841, they gave to D. & F. Missions,	1094,93
In 1842, " " " "	1210,64
In 1843, " " " "	1140,11
In 1844, " " " "	1509,42
In 1845, " " " "	2008,00

The same Reports show that the amount of aggregate contributions for five years anterior to the commencement of our system, that is, from 1835 to 1840, was in round numbers, $3,550; and for five years *after* its commencement, that is, from 1840 to 1845, was $7,000.

During the first period of five years our Diocesan Missions were almost wholly sustained by the Mother Diocese of New York.

During the last period of five years a large part of that burden was thrown on this Diocese itself.

The number of contributing Churches was in 1840, *fifteen*; in 1844, was *forty*.

The above facts, drawn, not from the records of this Diocese, but from the published records of the Board of Missions, do, I think, amply sustain the accuracy of the assertion that I made to the Domestic Committee at that time.

Whether the system of *Special Agencies* to operate in every Diocese to raise money, without consent of the Convention, the Standing Committee, or the Bishop of the Diocese, is the best plan to be adopted by our General Institutions—the General Seminary—the Board of Missions, and the Protestant Episcopal Sunday School Union, in preference to existing systems of monthly or weekly collections, is a question into the discussion of which I do not desire to enter. My allegation goes no further, than that, so far as I know or believe, the Diocese of Western New York is content with its present system, defective though it may be; and I humbly think that we all, Bishop, Pastors and people, Clergy and Laity, need not any new system, but, more devoted hearts, more open hands, and fewer topics for mere excitement and discussion, in the discharge of our obvious duty to promote the glory of God, and the extension of His Church.

Respectfully and truly yours,

WM. H. DE LANCEY.

Geneva, W. N. Y., July 11, 1846.

THE ELECTION OF A NEW POPE.—"The following," says the *Constitutionnel*, "are the principal ceremonies observed at Rome on the death of the Sovereign Pontiff:—

"As soon as the reigning Pope has ceased to live, the Pope's Great Chamberlain, accompanied by the Clerks of the Apostolical Chamber, is conducted to the bedroom of the deceased Pontiff, where he verifies his mortal remains, and receives from the hands of the Master of the Chamber the 'fisherman's ring.' This ring, and the seal of bulls, called the 'leaden seal,' are broken by the chief master of the ceremonies in presence of all the Cardinals. The Pope's Great Chamberlain then holds a congregation with the same clerks, and in this re-union he appoints all the officers of the Chamber.

"Twenty-four hours after the Pope's death his body is embalmed. In the evening of the third day, it is transported ro the Church of St. Peter's with the same pomp that surrounded the Sovereign Pontiff on solemn occasions; there is also a detachment of artillery, which forms a part of the *cortege*. The body thus embalmed remains exposed in the Chapel of the Holy Sacrament during three days, the head turned towards the altar, and the feet touching the railing which encloses the chapel. The people pay their last homage of respect and regret to the mortal remains of the Pope by kissing his feet between the bars.

"A large and rich catafalque is raised during this period in the middle of the principal nave of the basilica. The portrait of the deceased Pope, and the most memorable events of his reign, are painted in gay colors, and ornament the different sides of the mausoleum. The funeral commences in the evening of the third day by the ceremony of interment, which takes place in the presence of the Great Chamberlain, the Cardinals appointed by the deceased, and the clerks of the chamber. The body, enclosed in a triple coffin, is afterwards placed near the chapel of the choir until the time of sepulture.

"The funeral ceremonies last during nine days. The Cardinals, prelates, magistrates of Rome, officers of the pontifical household—all those, in fact, who usually assist in the Papal Chapels, are present at these ceremonies. The Sacred College assembles before the funeral mass, in the sacristy of St. Peter's, and there appoints the different public officers for the government of Rome, the Council of State, and the Conclave."

"The Church of Rome," says *Galignani's Messenger*, "is now rendering to the deceased Pope its last offices, which are called the *Noven Diali*, because they last nine days. The Cardinals, formerly assembled, exercise the sovereign authority, and are making preparations for the great act of the election of a successor to the late Pontiff, who must be one of their body. The diplomatists are admitted to short audiences. Each minister, after the usual compliments, ventures to give his private recommendations, but always in general terms, waiting till his letters of credence are to be announced, and which must be addressed to the Sacred College, which receives them at the grated wicket of the conclave. In the evening of the day on which the Cardinals enter into the conclave, they proceed there in procession, chanting the "*Veni Creator.*" During this evening the members of the diplomatic body may enter the conclave, and even the cells or apartments of the Cardinals. At the closing in of the night an official walks through the corridors ringing a bell, as the signal of departure, and the conclave is closed in, not to be re-opened until after the election is consummated. All this will pass on the 11th instant, between the hours of seven and ten o'clock. The Conclave is guarded by a Prince, called the Marshal of the Conclave, passed at the outer gates. The first steps in the election will be taken on the 12th. All business is suspended during the sitting of the Conclave, even the tribunals suspend their proceedings, and the only authorities that retain their functions are the Camerlingua, the Grand Penitentiary, and the Vicar of Rome. No order can be issued from any other authority without being specially confirmed by the assembled Cardinals, which confirmation is transmitted immediately to the Governor of Rome and the Treasurer-General. According to the custom which has always been observed, the arrival of the Cardinal Legates and the foreign Cardinals will be waited for before the election is seriously entered upon. The first may arrive at Rome in time for the second or third day of the *Noven Diali*, and the others by the twentieth day after the death of the Pope; consequently there can be no election before the 20th instant, unless some unforeseen event shall occur. To constitute a valid election, the candidate must obtain at least two-thirds of the votes minus his own. If forty-five Cardinals are assembled, he must have thirty votes, and if there be forty-six the majority must be thirty-one. If the Conclave be composed of fifty-seven members, the election will be completely canonical if one of the candidates has thirty-eight votes without reckoning his own."

WARNING TO CHILDREN.—A daily paper says: "Two fine little boys, one a son of Col. Jas. Miller, the other a son of Mr. Geo. Wardwell, were drowned at Newark on Monday afternoon, while bathing in the Passaic. They were aged seven years, and had gone to the water alone, and without the knowledge of their parents."

Long we to be cleansed, and He will cleanse us; long we for His indwelling, and He will come to us; treasure we His sacred presence, when we have received it, and He will cleanse us more and more; hide we no part of our sinful heart from Him, and He will, by His light, brighten the dark corners over which we grieve, and all, sorrow or joy, dryness or refreshment, the light of His presence or His seeming absence, shall but the more kindle our longing and cleanse our souls for that unvarying, unceasing, unspeakable presence in bliss. "We shall be like Him, for we shall see Him as He is."—*Pusey.*

Domestic Intelligence.

New York.—The Rev. E. P. Wadhams, deacon and Missionary at Ticonderoga, was received into the Roman Church at Baltimore, the 5th inst.

No less than four new church buildings are at present building or on the point of it in our communion in this city. They are the Church of the Holy Apostles, Calvary, St. George's, and the Annunciation. Besides these Trinity and the Holy Communion have been opened within a few weeks. St. Paul's Chapel is undergoing extensive repairs. The seats are to be lowered, and a stained glass window will replace the present altar-window. A new organ is to be procured, and the whole interior will be improved.

Connecticut.—Ordination.—Friday, the 3d inst., in Christ Church, Hartford, Mr. J. J. Brandegee was admitted to Deacons' orders by Bishop Brownell. Morning Prayer by the Rev. G. H. Deshon of Glastenbury, the Lessons and Litany by the Rev. George Burgess, of Hartford, and the Sermon by the Rev. R. A. Hallam, of New London.

Deposition.—E. W. Wiltbank, late a presbyter of Connecticut, having signified in a letter to the Bishop his renunciation of the ministry, and his intention not to officiate hereafter, has been duly deposed according to the provisions of the canon.

Trinity College.—From the catalogue of this institution, just received, we learn that the whole number of undergraduates is 83, and of Professors. &c. 7. Annual Commencement first Thursday in August.

Journal of Convention.—The following is an abstract of parochial reports. Baptisms, (infants 597, adults 173,) 770; Confirmations, 404; Communicants, new, 436, total, 7803; Sunday school teachers, 615, scholars, 3605; contributions, $11,758. Clergy, 101; Candidates, 22.

Pennsylvania.—The Rev. H. Major, rector of All Saints' Church, Philadelphia, has entered the Roman Church.

Delaware.—Journal of Convention.—No parochial summary is given. The Bishop reports that he has confirmed 32, and ordained 2 deacons and 2 priests. Clergy in the diocese 11.

Pennsylvania.—The Journal of the late Convention furnishes the following summary of the state of the diocese. Baptisms, (adults 245, infants, 1498,) 1743; confirmations, 894; communicants, 8414; Sunday school teachers, 1254, pupils, 10,437. Clergy, 117.

North Carolina.—The adjoined extract from Bishop Ives's address at the late Convention of this diocese, will not be out of place here.

"On the evening of Sunday, March 15, I officiated in a Chapel erected by the free persons of color in this town, and placed under the charge of the Rev. Wm. N. Hawks, whose self-sacrificing labors in behalf of this much neglected class, deserve our acknowledgments, while they call for our imitation. On the occasion of divine worship alluded to, I was deeply affected with the earnest solemnity of the responses, and the touching simplicity and spirit of the chanting and other music. As I witnessed this, I recollected what my Rev. brother had told me of the improved state of this people. The question arose in my mind, and with shame for our past neglect, 'What might not be done for our colored population throughout the Diocese, if each man, who calls himself a Christian Churchman, *would do his duty*?' Our free population of color are literally cast upon us in the slave States for sympathy and encouragement. Let us not disappoint their just expectation. But while we encourage their enterprize, and give a helping hand to their virtuous struggles for temporal comfort, let us not be unmindful of their spiritual wants; but hasten to meet, in a spirit of Christian kindness and charity, every desire manifested among them to have a better provision for worshiping and serving God.

From this place I went, by the request of my friend, Josiah Collins, Esq., directly to the estates on Lake Scuppernong, which had been without stated ministerial services for the greater part of the year. Here, and in the neighboring Parish at Pettigrew's Chapel, I passed the remaining part of the season of Lent—holding daily services—delivering lectures, and commencing a new course of oral catechetical instruction to the servants. This course is to embrace the prominent events and truths of the Old and New Testaments, as connected with man's fall and redemption; and is designed to follow the oral catechism I have already published. The services here were of the most gratifying and encouraging character—fully justifying all that has been said and anticipated of the system of religious training hitherto pursued on these plantations. When I saw master and servants standing side by side in the holy services of Passion-week—when I saw all secular labor on these plantations suspended on Good Friday, and the cleanly clad multitude thronging the house of prayer to pay their homage to a crucified Saviour;—and when I saw, on the blessed Easter-morn, the master with his goodly company of servants, kneeling with reverent hearts and devout thanksgivings, to take the bread of life at the same Altar, I could not but indulge the hope, that ere long, my spirit may be refreshed by such scenes in every part of my Diocese; while I could not help believing that, had some of our brethren of other lands been present, they would have been induced to change the note of their wailing over imaginary suffering, into the heartfelt exclamation—"Happy are the people that are in such a case; yea, blessed are the people who *have the Lord for their God.*"

Often, at such times, have I wished for the presence of my friend, the good Bishop of Oxford; as I have felt assured, that could he but once witness what it is my happiness to witness, though in a too imperfect state, his manly heart would prompt him to ask instant pardon of the American Church, for his having spoken so harshly upon a subject which he so imperfectly understood; and that he would perceive his Christian sympathy might find a much more natural vent in efforts to remove the cruel oppressions of the factory system in his own country, and his Christian indignation a much more legitimate object of rebuke in the English Churchmen who have helped to rivet that system apon their land.

Maryland.—Journal of Convention.—Baptisms, (adults, 73, infants 1038, not specified 641,) 1752; confirmations, 505; communicants (new 531) 6346; Sunday school teachers 178, scholars 1357; contributions, $12,194. Whole number of clergy, 108.

Tennessee.—Ordination.—Sunday, June 14th, in St. Peter's Church, Columbia, Mr. J. A. Harrison, was ordained Deacon by Bishop Otey. Morning Prayer by the Rev. J. Sandels, and the Sermon by the Bishop. The candidate was presented by the Rev. F. G. Smith:—he will take charge of St. John's Church, Maury county.

Clerical Changes.

The Rev. Philip Edward Milledoler, M. D., has been unanimously elected to the Rectorship of Bethesda Church, Saratoga Springs, and has accepted the same.

The Rev. S. Goodale, to Emmanuel Church, Norwich, Chenango county.

To Correspondents.

Received "Old Friend," "A. B.," and "Querist."

Died.

On the 6th inst. at St. Matthew's Hall, Port Colden, MRS. ROSANNA D., wife of the Rev. P. L. Jaques, Rector of the Hall.

The deceased experienced a short but painful illness, with perfect resignation to the Divine will. She has left a deeply afflicted family to mourn her loss. Few ladies could have been found better adapted to her situation, as Matron of St. Matthew's Hall, than she was. Her highly intelligent mind, and accomplished manners, rendered her interesting to the most refined, and her company seemed to give an impetus to the intellectual ardor to the youths committed to their charge. She possessed also such a meek, affectionate temperament, that she gained the attachment of even the most humble within her influence. Seldom do Christians attain a greater degree of personal piety than she enjoyed. But with the most pious deportment, which to human eyes appeared perfect, she was most deeply conscious of her own unworthiness, trusting entirely in the merits of our blessed Saviour. And we trust she is now enjoying the rewards of that faith, which she embraced and ornamented while on earth.

On the 2d inst., at his residence near Hartford, Conn., LEONARD KIP Esq. in the 72d year of his age, father of the Rev. W. Ingraham Kip, Rector of St. Paul's Church, Albany.

We copy the following from the New York Commercial Advertiser:

We notice in our papers an announcement of the death of Leonard Kip, Esq., and although there are few now remaining who were his cotemporaries, we cannot permit one of our most estimable citizens thus to pass away, without at least a brief notice.

Mr. Kip was a member of one of our oldest New York families, which, more than two centuries ago, obtained a grant on the island of the property afterward known by the name of the Kip's Bay estate. For the next hundred years, in connection with the Stuyvesants, Beekmans, De Lanceys, De Peysters, and other prominent Dutch and Hugenot families, they exerted a controlling influence in the colony. Their old mansion house at Kip's Bay, which was Washington's head-quarters during the Revolution, was only taken down about two years ago, after having stood for more than 150.

At the time of his death Mr. Kip must have been several years past 70. When preparing to enter on active life, he found that during the political convulsions of the Revolution much of his family property had been swept away, and after an unsuccessful law suit for its recovery, in which Alexander Hamilton was counsel, he abandoned all farther attempts, for fear of hazarding what remained. He therefore turned to commerce, and was enabled by skill and prudence to repair his shattered fortunes. He then withdrew from business, leaving behind him an enviable reputation for ability and integrity, and shortly afterward accepted the office of president of the North River Bank, which he held from the first chartering of that institution until within the last five years. Being then induced by his failing health to leave the city, he withdrew to the neighborhood of Hartford, Ct., where he spent the remainder of his days.

It is, however, particularly in connection with many whose names formerly stood high in the political history of our city, that we remember the subject of this notice. For himself he sought nothing from politics. At the close of the last war, in 1814, he was for a few years a member of the Common Council of our city, but he soon withdrew, and ever afterward declined a nomination to any office. There was, however, in those days, a coterie of gentlemen in our city with whom he was linked from social feelings. Clinton, Radcliff, Duane, Colden, D. D. Tompkins, Brockholst, Livingston, the Swartwouts, the Morrises and others, formed a circle which for elegance and high-toned honor will not soon be seen again. Perhaps the liability which then existed, of being held personally answerable for their words, false as the principle may have been, produced a courtesy not known in these days. Many of these gentlemen we have mentioned were obliged practically to exhibit this, and some of our old citizens will still remember the sensation produced by the duel between Clinton and Swartwout, and the fatal combats between Judge Livingston and Jones, and young Hamilton and Eckard.

With these men we were accustomed to see Mr. Kip, and although he differed widely from some of them in politics, for he was a high-toned Federalist, even in the warmest party times he seemed to preserve his social feelings unchanged. With the Vice President, D. D. Tompkins, there had been a friendship since their boyhood, which remained unbroken till Mr. T.'s death. We remember, on one occasion, 30 years ago, when we met Mr. Kip at his table, hearing them, as they referred to their early adventures, laugh over the wide distance which had since separated them in their politics.

These men have now all gone, and the few who remember them must soon follow. Yet among the last generation we know none who for uprightness and high honorable principles exceeded the subject of this brief notice, and we cannot forbear therefore paying his memory this last tribute.

Calendar.

JULY.

19. Sixth Sunday after Trinity.
25. St. James the Apostle.
26. Seventh Sunday after Trinity.

AUGUST.

2. Eight Sunday after Trinity.
9. Ninth Sunday after Trinity.
16. Tenth Sunday after Trinity.
23. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Twelfth Sunday after Trinity.

Notices.

Anglo-American Free Church of St. George the Martyr, No. 410 Broadway, near Canal street. This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, RECTOR.

The Wardens and Vestry of the Episcopal Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services, held every Sunday morning at half-past 10 o'clock, and every Sunday evening, at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service. JOHN GRIGG.

Rector of the Church of the Crucifixion.

July 4th, 1846.

Ladies' Fair.—The Ladies of St. Paul's Church, Hoboken, will be happy to receive the patronage of Episcopalians and the public generally at a Fair, to be held for the benefit of the Church, in Washington street, 2d door from the corner of Third, in the above named village, on the days of the 22d, 23d, and 24th inst.

July 18, 1846.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this page.

DANIEL DANA, Jr., Agent.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 7th July, the Treasurer has received the following contributions:

From St Paul's ch, Poughkeepsie, $6; interest on Kentucky bonds, 300; Trinity ch, Fairfield, Ct, Good Friday collection, for the Jews, 9 10; Francis S Sinis Vincermes, 1; a Churchman at Berndstown, Ill, per D Dana, 1 50; per Rev E M P Wells, contributed by worshippers in Trinity Hall, Boston, for Western missions, 31; J G M, U S Army, Newcastle, Del, 5; St Peter's ch, Westchester, 16 30; Trinity ch, Clarksville, Tenn, 15; Rev R W Goldsborough, Md, half, 2 50. Total, $387 40.

THOMAS N. STANFORD, Treasurer,

New York, July 14, 1846. 139 Broadway.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:

From Rev Charles Jones, donation, $2; Mrs C Jones, do, 1; a lady, per T N S, do, 5. Total amount, $8.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent, At the Depository, 20 John street.

New York, July 14, 1846

PROTESTANT EPISCOPAL TRACT SOCIETY.—The Treasurer acknowledges the receipt of the follow sums, viz:—

Cash, a donation, $1; Church at M A, 1 50; A E Miller, Charleston, remittance, 10. Total amount, 12 50.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent, At the Depository, 20 John street.

New York, July 14, 1846.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received, since report of 7th inst., the following contributions, viz:

From Emmanuel ch, Little Falls, Rev E Livermore, $10; St John's ch, Exeter, 5; and Society at West Burlington, Rev John Hughes, 3; St Ann's ch, Morrisania, Rev Charles Aldis, 15 05; St Paul's ch, Red Hook, Rev J McCarty, 20. Total amount, $53 05.

C. N. S. ROWLAND, Treasurer,

July 14th, 1846. 55 Water-st.

Protestant Episcopal Church Missionary Society for Seamen.—The Treasurer has the pleasure to acknowledge since last report, 2d of June, the following sums:—

Received, for general fund, from Mr E L Houghton, annual subscription, $2; Mr Henry Chauncey, do, do, 2; Mr Edward Haight, do, do. 2; Mr John Ruckel, do do, through J W Cox, 2; Mr Charles Burdett, do, do, through W R Ronalds, 2; Miss Elmira Denning, do, do, through George N Titus, Esq, 3; Miss Jane Denning, do, do, do, annual subscription, 3; collection at St George's ch, from the Rev Dr Tyng, 106 16. Total, for general fund, 122 16.

Special fund for New Chapel on North River, from Edward Haight, Esq, 5.

J. DAVNPORT, Treasurer,

New York, 9th July, 1846. No. 10 Platt street,

St. Luke's (formerly Trinity) Church, Clinton Avenue, Brooklyn.—The undersigned gratefully acknowledges the receipt of the following sums, towards liquidating the debt due her from the Corporation of the late Trinity Church, Brooklyn, viz:—

Rev J W Diller, rector of St Luke's ch, 5; Rev B C Cutler, D D, rector of St Ann's ch, 5; do, from a friend, 5; D D Burtis, Esq, 3; Mrs H B Pierrepont, 10; H E P, 3; Mrs Maria Phillip, 3; a friend, 3; two Episcopalians, 20.

The present opportunity is also embraced to return sincere thanks to Wm Johnson, Esq, (late Comptroller of Trinity Church, New York,) for a donation of 15, and for *his exertions* in procuring from the Vestry of St Luke's Church, deeds for a vault in St Luke's Cemetry, and for Pew No 52, in St Luke's Church,

MRS. ELIZA R. COMBS, by ELIAS COMBS, JR., Agent.

Nashotah Mission.—The subscriber acknowledges the receipt of ten dollars, from U P D, of Burlington, and will be happy to transmit to Nashotah any contribution which may be sent to him for the use of the Mission.

New York, July 9, 1846.

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Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXVI.

FEAST OF ST. JAMES THE APOSTLE, JULY 25TH.—This was one of two apostles of the same name. The other, the son of Alpheus, has been usually termed by ecclesiastical writers, St. James the *Less*; and this one, St. James the *Greater;* the distinction having been probably suggested by difference of age or size. They were both near relations of our Lord; and the saint of this day, the son of Zebedee, was the brother of St. John the Evangelist.

The first notice we have of him, his call to the apostleship, suggested to the Church the subject of the collect for the day. He and his brother, with their father, were engaged in their occupation as fishermen. Christ "saw them and called them; and they immediately left the ship," or fishing vessel, "and their father, and followed Him."

In the characteristic brevity of Scripture narrative, many circumstances were doubtless connected with this event which are not recorded. These apostles had probably had some previous knowledge of Jesus; and He might, on this occasion, have conversed with them respecting His mission. At all events, they saw good reason to leave their father and their business, and follow Christ.

There is a sense—that included in the solemn, momentously significant, and imperatively binding baptismal renunciations—in which it is the duty of every Christian to forsake all and follow Christ. And He is not a hard and cruel master who requires this merely for his own pleasure. He does so for our good. His guidance leads into ways of pleasantness and paths of peace. In the light of His revelation, indeed, the restless upbraidings of natural conscience become the more intense and humiliating feelings of Christian conviction of sin; but be this cherished, and developed into the emotions of evangelical contrition and repentance, and the heart thus broken is healed, and the spirit thus agitated soothed, by that atoning love which brings pardon and eternal favor. By His sure and everlasting covenant, He makes to His people the promise of the life that now is, and of that which is to come—the purest and most unalloyed enjoyment of the blessings of the present time; abundant support and consolation in its troubles and afflictions, and safe and sure guidance in its perplexities and doubts; and a happy and glorious immortality, when it shall have passed forever. What Christian, whose heart is moved by due consideration of either duty or interest, will hesitate on the momentous question of allowing any thing connected with this world, business, profit, honor, pleasure, or even the best and dearest affections of social and domestic life, to be a hinderance to following, as He would be followed, with all the heart, all the mind, all the soul, and all the strength, a Master so kind and good, and so willing and able to reward those who diligently seek Him, with the best and most durable blessings!

What will it profit a man, if he gain the whole world and lose his own soul?—Such will be the tremendous loss of all who cleave not, in faithfulness and truth, and with an undivided devotion, to the Saviour of the soul. God and mammon, Christ and the world, cannot both be served.

Our Saviour's choice of His apostles suggests reflection on the wisdom and power manifested by Him in the first establishment of His religion. He had not recourse to the enticing words of man's wisdom. Neither station, nor wealth, nor fame, nor learning, gave the chosen twelve any of the ordinary claims upon worldly influence; and they faced that influence, in all the strength of its adverse power and prejudice. The prevalent learning and philosophy were put to shame. Prejudice and superstition lost their hold. Jew renounced his abuse and perversion of God's revealed word, and Gentile his opposition to it. Such effects of such means showed that the agents were but instruments of the mighty power of God.

In this choice of His apostles, also, Christ adopted His Father's equal regard for all sorts and conditions of His children, or rather consistently carried out the principle which, in this matter, He was pleased graciously to illustrate when He humbled Himself to be born of a Virgin. The human relations and connections with which He joined Himself, were not the great, the wealthy, or the learned. Nor of such were His chosen friends and coadjutors in His ministry on earth.

The devout Christian, who truly loves and honors his Saviour, so far from despising the humble rank of life which He adopted as His own, and whence He selected His friends, will rather be inclined to regard it with religious reverence. No pride and self-elation will flow from *his* lot being made by Providence to differ. Honesty and virtue *there* will be as much respected by him, and piety as much beloved, as if they were associated with all that the world calls great; and gladly will he rank as alike the claim of duty, and the indulgence of pleasure, all that kindness, confidence, and benevolence can do, to relieve the wants, smooth the path, lighten the burdens, mitigate the sorrows, and increase the joys, of the poor whom God thus emphatically *chose as His own.* Especially to those of them who are in Christ, members of His mystical body, uniting in the hallowed communion of His flesh and blood, should the Church, if she would be true to her Gospel character, extend her care and ministrations, as to those who form a part of that *one family* whose true and loving members are equal in the sight of the Father of them all; nor cause them to feel that in that Father's house, they are lightly esteemed, and experience diminished care and regard because of their poverty or worldly depression.

When Christ gave St. James and his brother their apostolic commission, "He surnamed them Boanerges, which is, The Sons of Thunder." Of the reason of this name we are not informed. It might have had reference to Christ's foreseeing the power and efficacy with which, by their preaching, the sound of the Gospel should go out into the lands. Or it might have been intended as a perpetual memento, for their warning, of their possessing an undue vehemence of temper, against the indulgence of which it would be their constant duty to be on their guard. Evidence of such a temper was given in the wish expressed by these apostles that they might be allowed to call down fire from heaven to consume the Samaritans who refused to receive their Lord into one of their villages. Herein they manifested a trait of human nature very closely connected with its depraved and sinful condition, and which is often among the last to yield to the renewing influences of divine grace—the mixture of feelings of personal anger and vindictiveness with zeal for the honor of Christ and His cause. This spirit is none the better for the mildness with which Christ rebuked it. Such was often His temper towards even the most guilty. It was itself the most powerful reproof of the ungodliness against which it was directed, by placing it in degrading contrast with what ought to have been the disposition of the apostles as followers of Jesus. "He turned and rebuked them, and said, ye know not what manner of spirit ye are of"—What you imagine is zeal for My honor, is, in fact, directly opposed to My religion. It is the indulgence of unholy tempers, and speaks the absence of that forbearing love which can be *your* own only hope, and that subjugation of human passions without which ye cannot be My disciples.

The saint of this day, his brother, and St. Peter, were honored by their Master with peculiar manifestations of confidence and affection. He often admitted them to His retirement, when the other apostles were excluded. Two memorable instances are worthy of speciel notice.

They alone were suffered to be present with Him when, on the mount of transfiguration, He for a while assumed a splendor of appearance befitting Him of whom, as His only and eternally begotten, God then said, "This is My beloved Son in whom I am well pleased." "His face did shine as the sun, and His raiment was white as the light." Standing by him, in temporary absence from their abode of blessedness, were Moses and Elias, who had long before, in prophetic foresight, and blissful anticipation, seen His day, and were glad. August and beautiful is the idea which Catholic faith and piety has attached to this stupendous scene, when in Moses the law, and in Elias the prophets, are supposed to have then paid homage to Him whom they foreshadowed and foretold, to have seen Him in the most glorious appearance which He ever assumed on earth, to have conversed with Him of things pertaining to the kingdom which He came to establish among men, and to have been present witnesses of God the Father's recognition of Him as the MESSIAH who was the END they ever had in view. And what was the theme of their discourse with Him? Between such collocutors, we may well imagine it to be one of exalted dignity and worth, and one to be by men regarded with reverence and awe. They "spake of His decease which He should accomplish at Jerusalem"—the great fact which gave all their worth and significancy to the typical services of the law, and to which the prophets pointed as constituting the chief characteristic of the dispensation which they were commissioned and inspired by the Holy Ghost to foretell. And well adapted to each other, in their stupendously mysterious character, were this conference and the subject of which it treated. The decease which Christ should accomplish at Jerusalem! The death of the righteous was happily no strange theme to either Moses or Elias. The Law and the Prophets had presented to the faithful of their day memorable examples of suffering virtue and piety, and patient endurance of the severest trials of integrity and constancy, even unto martyrdom. There were deep mysteries in the types of the Law, and in the enunciations of the prophets, essentially connected with the true triumph of virtue and piety, and with the well founded hope of a happy death, and which invest the decease that Christ accomplished with an interest and value infinitely beyond its perfect and encouraging example, and its unspeakable importance, as testimony to truth—the mysteries, namely, of the stupendously gracious doctrine of the atoning sacrifice of the divine humanity of Christ in propitiation for the sins of the world, and consequent reconciliation between God and man. Thus considered, Christ's death was a fit subject of conference on an occasion to which the history of the world has never furnished a parallel. How unworthy the character of reasonable beings, and how perilous to their souls, to reject this view of the Lord's death, or to profess it in unconcern, in indifference to the holiness and virtue which it so powerfully enforces and encourages, or in the presumptuous and hardened guilt which treads it under foot! Having seen and heard the things connected with the accomplishment of Christ's death, in the full development, once for all, of the faith, and the final divine organization and spiritual endowment of the Church, which, until He come again, are to lead men through holiness here to endless happiness hereafter—having seen and heard such things, which Moses and Elias, and all the prophets and righteous men of former dispensations, desired to see and hear but did not, be ours, in all we think and do, in humble, holy, and obedient walking in all the commandments and ordinances of the Lord, the apostle's heart-felt asseveration, *God forbid that I should glory save in the cross of our Lord Jesus Christ;* and his only truly Christian purpose, *I have determined to know nothing but Jesus Christ and Him crucified.*

It was natural for St. James and his companions to express the sentiment excited by the glorious privilege and honor of the mount of transfiguration, in the memorable exclamation, "Lord, it is good for us to be here;" and in the proposal to make provision for the erection of suitable accommodations, for the prolonged stay on the mountain, of their Master, and His illustrious visitants, "If Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias." But however natural this in the apostles, it was the result of the trail and unsound judgment to which man's mind is warped by his fallen and corrupt nature. Absorbed in the enjoyment of the present moment, they thought not of the inconsistency of their wish with the great purpose, connected with the decease that had been spoken of, for which their Master had come into the world. Their Lord knew better what was "good." He therefore willed not to gratify their desire; the cloud passed; Moses and Elias returned to the blissful place whence they had come; the transfiguration of Christ terminated; and He, reassuming the ordinary human appearance, descended with these apostles from the mount.

At a subsequent period we find St. James and the other two again specially admitted to their Lord's privacy and retirement. But totally different was the occasion. Then He was emphatically *the man of sorrows and acquainted with grief.* He taketh them with Him to Gethsemane. There they see Him "sore amazed and very heavy, exceeding sorrowful unto death," so that He vents His soul's agony in the most melting deprecations of the inflictions of divine justice under which He is bending as the Representative of sinful man.

There is a melancholy satisfaction, to which none but the most faithful friends are entitled, in being admitted to the secret of another's grief. It is a confidence as tender and delicate as it is affectionate, that chooses the bosom with which to entrust the sacred deposit of one's sorrows. Such was now the affection of Jesus for Peter and James and John. But alas for poor human nature! Not even the mingled love and sorrows of their Lord could fix their unbroken attention. When He was withdrawn from them, at different times, for short intervals of retired communing with His Father, they fell asleep. Very natural was the shame for this depicted in the evangelist's expressive words, "Neither wist they what to answer Him." Worthy of His heart, and of the uniform tenor of His benevolent character and life—O how different from the spirit in which they would command fire to come down from heaven!—was the apology by which their gracious Lord Himself would comfort them, and relieve their embarrassment—"The spirit truly is ready, but the flesh is weak." May the Blessed Jesus excite us to the faithful and devout use of the means He has provided in His Church, for cherishing all readiness of spirit in His service, and rising above and overcoming the opposing weakness of the flesh!

The special favor shown to St. James and St. John, at different times, by their Master, or the fact of their consanguinity to Him through their mother, or more probably both causes combined, seemed to have had the unfavorable effect of producing a degree of vanity and self-elation. We read of their requesting of Him that they might be admitted to the highest honors of His kingdom—"Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory."

In another Gospel it is said, that their mother, in their presence, proffered the request for them. It was, therefore, probably their joint act; the petition of the sons being seconded by the mother in the hope of a favorable influence resulting from her near relationship to the mother of Jesus. His answer partakes of the same style of gentle rebuke which we have witnessed on other occasions—"Ye know not what ye ask"—ye are not aware of the impropriety of your demand, or the hostility between its spirit and that of My religion. "To sit on My right hand and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father."

It is worthy of a passing remark respecting this last passage, that there is nothing in the original corresponding to the words "*it shall be given to them.*" They are therefore printed in our English Bibles in *italics*, intimating that they were added by the translators. There are many such passages, and many more single words, all intended by those learned, wise, and godly men, to communicate more fully the meaning of the original Hebrew or Greek to the English reader. As all human wisdom, however, is necessarily imperfect, some of these additions—although very few, considering the magnitude and difficulty of the work—are of questionable propriety. Such appears to be the case in the present instance, inasmuch as the additional words are not necessary, and may be regarded as intimating that Christ was not supreme in His own kingdom—a Socinian thought far from the minds of the venerable translators. A more strict translation is, "To sit on My right hand and on My left, is not mine to give, but for whom it is prepared of My Father;" that is, the honors of My kingdom are not to be bestowed by Me as a matter of personal favor, or at the request of the aspiring; but on those only who, at the last day, will be found, for their consistent devotion as good and faithful servants, to be the blessed children of My Father for whom that kingdom hath been prepared from the beginning of the world. He then exhorted them and their fellow disciples to that humility and self-abasement which befit *His* followers who "came not to be ministered unto, but to minister." A blessed enforcement of the evangelical precepts, *Be clothed with humility*, and, *In lowliness of mind let each esteem other better than themselves*, with which it well behoves every Christian thoroughly to govern his character and life. Beautifully was their spirit illustrated by one of the holiest of those to whom, in modern times, the apostolical succession has brought the office once filled by the chosen twelve. Bishop Ken's desires for *his* place in his Lord's kingdom are thus expressed:—

"My soul when I shake off the dust,
Lord, in Thy arms I will entrust;
O make me Thy peculiar care,
Some mansion for my soul prepare.

"Give me a place at Thy saints' feet,
Or some fall'n angel's vacant seat,
I'll strive to sing as loud as they,
Who sit above in brighter day."

The last notice we have of St. James is in the following brief memoir, contained in the portion of Scripture appointed for the Epistle of the day:—"Now about that time" (eleven years after our Lord's ascension, which this apostle had spent in faithfully exercising his ministry in Judea and Samaria) "Herod the king stretched forth his hands to vex certain of the Church; and he killed James the brother of John with the sword;" he being the first of the twelve apostles who suffered martyrdom. Not thus simply would his death have been recorded, if the Gospel were a cunningly devised system of imposture, depending for its influence in the world on such attractions as its agents and propagators could throw around it. In the record of his martyrdom, enlargement would undoubtedly have been made on the cruelty of his persecutors; the patient and heroic example he left; the dying instructions he gave; his protestations of sincerity and disinterestedness; his claims to the sympathy, respect, and confidence of the world; the excellence of the religion for which he gave himself a sacrifice; and his hope of triumph in a better state. But the simple honesty and truth of the penmen of the early Christian records, needed no such aids. Assured that their religion was of God, they knew that it would prevail. Know ng that its facts required, for their due influence on reasonable and honest minds, no arts of description, or amplifications of invention or of fancy, they left them to the recommendation of their attractive simplicity. Full of faith in the certainty of the martyr's glorious crown, they told of his death,—and left all else to the assurance of Christian hope.

B. T. O.

POPE GREGORY XVI.

Pope Gregory XVI., whose long life has at last somewhat abruptly terminated, had filled the pontifical chair for more than fifteen years, during a period of no ordinary interest and difficulty in the affairs of the Church, and in the relations of the Vatican with the temporal powers of Christendom. When the vote of the Sacred College summoned Cardinal Cappellari to the highest office of the Romish Church, he was already an old man, distinguished by his canonical erudition, and by the pious simplicity of his life, but apparently little qualified to uphold the interests and dignity of the Papal power amidst the pertubations of agitated Europe. The French Revolution of 1830 had just inflicted a tremendous blow on the ecclesiastical party in France, and the elder branch of the Bourbons had sunk into exile and impotency, mainly from its blind devotion to the ultra-montane policy and the religious bigotry of its leading members and advisers. Throughout Europe it seemed probable that the great contest of freedom and absolutism in matters of opinion and of faith, as well as of government, was about to be renewed; and the convulsion which had paralyzed the influence of Rome in other States, threatened to destroy her security at home. The first foreign act of the new Government of France was to plant the tricolor flag at Ancona. Italy quivered in her chains: disturbances broke out in almost every part of the Peninsula, but especially in the Papal States. It seemed as impossible to support the crumbling fabric of the temporal power of the Vatican as to effect a sufficient reform of abuses, which time, superstition, and a thousand vices had rendered inveterate.. The Austrian troops crossed the Po to support the Papal Government; and though the whole reign of Gregory XVI. had been spent upon a volcano on the eve of eruption, the ancient system of Papal misgovernment has survived another Pope; and he leaves his temporal powers to his successor, more enfeebled, more embarrassed, more disgraced by the oppression of Rome and of the Legations, but nevertheless not wholly lifeless or overthrown. The promises he made for the Reform of the administration upon his accession remain unfulfilled. The natural tendencies of the moderate party to which he had belonged, and of his own amiable disposition, were overruled by the Cardinals who exercised power in his name; and his reign cannot escape the charge of cruelty in the repression of political offences, and of a most bigoted resistance to the practical improvements of the age.

The reign of Gregory XVI., will, however, be chiefly remembered for the remarkable activity which has pervaded the Roman Catholic Church in every land whilst he occupied the chair of St. Peter, and by the great conflicts it was his lot to sustain with most of the great Powers of the world. Simple in his habits, narrow in his ideas, timid in his manners, incapable of government, the Pope nevertheless displayed in the affairs of the Church a vigour and a decision equal to the great emergencies which arose about him. He was deeply versed in all the lore of the Roman hierarchy; he was conscientiously devoted to the maintenance of the rights of his Church and the performance of the duty he owed her; and in this spirit of modest dignity he guided the destinies of that mighty institution, and governed the most complex system of spiritual polity which has ever existed among men.

We have already alluded to the French Revolution, which had so recently preceded his election; but that blow was destined to be followed by various events of the deepest interest to the Roman Church—by controversies touching the ecclesiastical polity of that kingdom, and striking at the root of ecclesiastical influence in the education of the country, and by a fierce contest between the national spirit of the French Revolution and the reviving influences of Christianity. The Pope ultimately sacrificed the Jesuits in France, but the eminent man who obtained that concession as the representatative of King Louis Phillippe at the Court of Rome, has since employed it to strengthen all the ties which once united the Cabinet of France to the Vatican. Whatever events may now be in store for Italy, the ascendancy acquired at Rome by M. Rossi is an auspicious omen of the services he may render to his adopted mother country.

The revolutions of Spain and Portugal, the changes of dynasty, and the civil wars which had devastated the Peninsula, shook the Roman Catholic Church in those States to its foundations, plundered it of its wealth, and, we trust we may add, purged it of some abuses and expiated, some of its crimes. The closing years of the reign of Gregory XVI. witnessed a renewal of the relations which had subsisted for so many ages between the sovereigns of the Peninsula and the sovereign Pontiff; and the government of the Church has once more been re-established in the dominions of the most Catholic and the most faithful Queens. In Belgium, the Catholic cause, adapting itself with singular pliancy to the political accidents of the age, and to the social condition of the people, formed an alliance with the principles of national independence and civil freedom. A new State was added to the family of Europe, which owed its rise to the influence of an active and ardent priesthood. In Ireland a similar spirit has animated a large portion of the Romish clergy. But, upon the whole, the policy of Gregory XVI. has not been to foment by spiritual influence the intrigues of political agitators. During his reign the Court of Rome has labored to repress rather than to incite them; and the Pope has more than once reminded the more zealous members of the priesthood under him, that they are before all things the ministers of a religion of peace.

When, however, the principles or discipline of the Church of Rome have been invaded by the authority of temporal governments, or by the persecutions which have disgraced the reigns of some contemporary sovereigns, Gregory XVI. upheld with unflinching resolution the cause of which he was the natural defender The great quarrel between the Vatican and the Court of Berlin under the late King of Prussia, arising out of the suspension and captivity of the Archbishop of Cologne, was one of those occasions which would have shaken all Europe to its centre two or three centuries ago, and which even now astonished the world by a display of firmness and authority with which the influence of Rome may resist even an absolute sovereign. That contest terminated with no diminution of the claims of the Church, and with a great increase of zeal on the part of the Roman Catholic population of Germany. But ere long a fresh cause of anxiety broke out in that country, in the shape of a new schism, more active and more formidable to Rome than any which has occurred since the days of Luther; but this great movement baffled the control of Rome, and its consequences may long be felt by Popes who have not yet entered the Sacred College.

We might extend this summary of events fraught with good or evil in no common measure to the Romish Church and to mankind, by numerous incidents which have marked the reign of the late Pontiff. The ancient Church of Africa has been reinstated in those regions which witnessed the ministry of St. Augustine and the death of St. Louis. The Chinese empire has been once more opened to the Propaganda of the Roman faith, as well as to the missionaries of the reformed Churches. In Switzerland the disputes arising out of the presence of the religious orders of Rome, and the property of the convents have recently reached the height of civil war, in which the aggression of the revolutionary party was signally punished under the walls of Lucerne. In Poland, the calamities of the Latin Church have been aggravated to actual persecution; and perhaps the most glorious moment in the life of Gregory XVI. was that in which, but a few months before his death, the Autocrat of Russia stood before him to render an account to that aged and defenceless pastor of the members of his Church who had suffered for conscience sake. The eloquence and energy of the Pope on that occasion are not forgotten; and they have not been, we trust, without their reward. But we must pause in this rapid recapitulation of the Pontiff's reign.

The world can hardly present us with a stranger picture than that of an Italian Camaldule, drawn by accident or foreign intrigue, from the retirement of his convent to play his part on the great stage of life, and to devote the last years of a protracted existence to the arduous duties of a policy which embraces the globe itself. Some other obscure monk will probably ascend the vacant throne. It is said that Austria and France have already agreed upon the object of their choice, and the deliberations of the conclave will not be prolonged. Whoever he be, the task before him is one of extreme magnitude. His position is the most extravagant of contradictions. One hundred and thirty millions of Christians acknowledge him as their head; and the man who assumes this overwhelming dignity will probably be unable to maintain his authority for six months in an Italian principality, without the assistance of an Austrian army!—*Times.*

If we place our hopes or our dependence upon the *power*, the *wisdom*, the *counsel*, or the *interest* we have in man, and not in God only, we shall surely be disappointed.—*Bishop Thomas Wilson.*

Does any think our weekly Friday Fast, or the observance of set "hours" of devotion, which the ancient Church ever kept in memory of our Lord in the great mysteries of the faith, a formal service? Yet can a Christian not meditate on the passion of our Lord? Seek in earnest to do this, and you will be glad if the hours of the day, as they come, might, through their observance, by their very coming, remind you of the mysteries of His cross and passion; you will find it gladlier to undergo privation with your Lord, than to feast with the world. Does any doubt of the value of some rule for the means wherewith God has entrusted him, of the blessedness of liberal almsgiving according to his ability? Let him do in earnest something he does see, and God will teach him how blessed it is to lend unto Himself, how great the joy of self-denying love. —*Pusey.*

Give we up ourselves only with purpose of heart to have no will but His; desire we to be but led, as little children, by Himself unto Himself; look we not what the way will be, joyous or dreary; pledge we ourselves but to this, to follow Him, and He will show us what the next step shall be. And here again the Apostle's rule will be our guide. Hold fast what you have; act up to what you see; and what you see not God will make known to you. Alas! how many of us have just reversed this in our youth! How often happens it, that as soon as the young are left to act for themselves, they drop, out of impatience or negligence, pious practices which they learnt at their mothers' knees! how, amid the pleasures or business of the world, is prayer, or self-examination, or daily reading of Holy Scripture, laid aside! how many penitents who have been brought back, have perished forever, through the undoing of seemingly little links, whereby they were anew bonnd to God! "Whereunto we have attained, let us walk by the same rule." We should fear extremely to give up any thing which God has heretofore blessed to our souls.—*Pusey.*

Corrupt nature cannot comprehend that afflictions are the effects of Divine love. It must be Thy grace, O Lover of souls, which must work in me this conviction; which I beseech Thee to vouchsafe me.—*Bishop Thomas Wilson.*

They whose day is marked by seasons of devotion, or who have learned, in whatever degree, to "pray alway," can hardly picture to themselves the dreariness of existence in which, from morning to evening, there should only be some chance thoughts of God. They who have learned fasting, or simplicity, or the blessedness of Lent, can hardly imagine to themselves day following day in one round of self-indulgence. They who have learnt, in strong purpose of heart, to have no will but God's, can scarcely imagine the misery of following blindly their own. They whose one longing it now is, to be approved to God, to gain God, oh what a dreary void, what a dismal blank, to see an existence spent on any thing which is not God, or for His glory and will!—*Pusey.*

Would that we, living in a Church founded by God, could all so live, day by day, in the devotions, creeds, hymns of praise, preserved to us in her, as to imbibe their spirit in ourselves. This would be no uncertain voice to us, did we learn it in the presence and the house of God. Words have a different meaning, when tossed to and fro in argument, and when prayed in the communion of saints, the voice of the one Dove, moaning to its Lord. The full heart then stints not the meaning of the words; thinks not how little they *may* mean, but how much; a ray of light falls upon them from above; we stand not without them as judges, but within them as worshippers; He who has taught the Church her prayers is present in our souls; and with His "blessed unction from above, comfort, life, and fire of love," anoints both them and us. Disputing divides, devotion knits in one; for in it we pray to One, through One, by One.—*Pusey.*

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